DIOGENES LAERTIUS.

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THE

LIVES, OPINIONS, AND REMARKABLE SAYINGS

Of the Most Famous

Ancient Philosophers.

Written in *GREEK*, by
DIOGENES LAERTIUS.

Made *English* by Several Hands.

The First Volume.

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Joseph Sedgwick

The LIFE of *DIOGENES LAERTIUS.*

SInce our Author, *Diogenes Laertius*, has ſo highly oblig'd Poſterity, by the Pains which he has taken in collecting the Lives of the moſt Famous *Philoſophers*; without which Aſſiſtance, we could never have attain'd the Knowledg of ſo many remarkable Diſcourſes, and Means to underſtand their Learning, my Opinion is, that it is but reaſonable to do him the ſame Juſtice, to publiſh whatever we have found, as well in Ancient, as in Modern Authors, in reference to his own Life. Nevertheleſs, becauſe there are but very few, who have made mention of him, we muſt be forc'd to do as they do, who not daring to ſtare impudently in the

Face of any Lady, for that they never had the opportunity of Access to speak to her, are constrain'd to fix their Eyes upon her Hands; in like manner shall I ground my Discourse, for the greater Confirmation of the Reasons which I bring upon his *Book* of *Lives*; from which we shall endeavour to collect his own, as we do the Cause from the Effect; not being able to compass more ample Testimonies of his Qualities, by reason of the great Distance between the Age he liv'd in, and our Times, and the Negligence of those who have writ the Lives of Remarkable Persons, without making mention of His.

The Time wherein he flouriſh'd.

In the first place then, to remove all Disputes concerning the Time wherein he flouriſh'd, most certain it is, that it could not be but very few Years, that he preceded the more Modern *Philosophers*, of whom he makes mention in certain Places

of

of his *Lives*; that is to ſay, *Simon Apollonides*, who liv'd in the Reign of the Emperor *Tiberius*; *Plutarch*, and *Sextus Empiricus*, who liv'd in the Time of *Marcus Antoninus*. Nevertheleſs 'tis very probable, that he might ſurvive a long time after them; ſeeing that *Eunapius* the *Sardian*, who liv'd under the Reign of *Julian* the Emperor, makes no mention of him in the Catalogue of Authors, who have collected the Hiſtory of the Ancient *Philoſophers*: which makes me queſtion, Whether the ſame Accident did not befal *Eunapius* & *Diogenes*, as befel *Sotion* & *Porphyrius*; the Elder whereof wrote the *Lives* of the *Philoſophers* who liv'd neareſt to his Time; and the Younger, the *Lives* of ſuch as were moſt remote from the Age wherein he liv'd. So that there is no Faith to be giv'n to *Suidas*, who aſſerts, that our Hiſtorian liv'd both before and after the Death of *Auguſtus*.

The Place of his Birth.

As for the Place of his Birth, I am not of their Opinion, who will have it to be a Village of *Cilicia*, call'd *Laertes*; grounding their Opinion upon his Additional Sirname; for their Conjecture is fallacious: in regard there is no reason to think, but that it ought to be either his Proper Name, or given him by reason of some Accident, without deriving it from the Place of his Nativity; nay, though they might have some reason to derive his Name from the Place of his Birth; yet there will another doubt arise, whether there might not be some other Village in *Greece*, that bore the same Name, to prevent his being a *Cilician*: for had they but read with Consideration the Life of *Timon* the *Phliasian*, they might there observe by his own Testimony, that he was of *Nice* in *Macedonia*; of the same Country with *Timon Apolloniates*; as is manifestly apparent by

by that Expreſſion of his, ὁ πάνυ ἀνήρ, *our Countryman*; which Words cannot be underſtood in any other Sence, as the Learned Reader may judge by the *Greek* Text in the ſame Place; for there is no Credit to be giv'n to the *Latin* Verſion.

His Manners.

If it be a thing poſſible to judge of the Manners of a Perſon by his Phyſiognomy, and of the Cauſe by the Effect, what ſhould hinder us to make a ſhrewd Conjecture of the Manners of *Diogenes*, in regard that Books much more manifeſtly diſcover the Inclinations of thoſe that wrote them, then Words; and Words more clearly then the Countenance? It is impoſſible to underſtand the Diſcourſe of a Man by his Face, unleſs he ſpeaks; nor whether he can play on the Lute or no, unleſs you hear him touch the Strings: But we may apparently diſcover his Manners in his Works, as we may his Face in a Mirror;

Mirror; in regard that by his faithful ſetting down in Writing what Men have done and ſaid, we find, that he never approves their Vicious Acts; but on the other ſide, cenſures them by ſome Explication or other: As when he tells us that *Bion* entertain'd his Friends with lewd Diſcourſe, which he had learn'd in the School of Prophane *Theodorus*: Or by ſome Epigram of his own making; as, when in the ſame place, he laughs at the Folly of *Bion*, who had all along liv'd an impious Life; yet dy'd at length in the height of Superſtition. In the next place, we may obſerve his Humanity, or rather true Morality in other places; while he overthrows the Impoſtures of Backbiters and Slanderers, and makes it his Buſineſs to defend the Virtue of others; as we may ſee in the Life of *Epicurus*. His Juſtice is alſo remarkable in this; that he never diſſembles what is truly good, nor

nor the Errors of any Perſon; which is obſervable in the Life of *Zeno* the *Cittean*, and *Chryſippus*; and in this; That in all his Writings, he is never obſerv'd to be a rigid Affecter or Favourer of any Sect. Moreover, he ſhews himſelf ſo much an Abhorrer of all manner of Venereal Exceſs, that he never lets any Perſon eſcape unbranded who was guilty of that Vice; yet in Terms ſo modeſt, as not to offend the Reader; as we may obſerve in the Life of *Crates*, and ſeveral others.

As to the Sects then in Being, it is more eaſie for us to tell, of which he was not, then to make him a Follower of any one; for that he ſhews himſelf a Neuter in all his Writings. Nevertheleſs, if we may ſpeak by Conjecture our own Sentiments, we have ſome Reaſon to believe him a Follower of *Potamon* of *Alexandria*, who after all the reſt, and a little before his Time, ſet up a Sect of

What Sect he was of.

of thoſe that were call'd *Chooſers*, or *Eclectics*; and bore the Title alſo of *Lovers of Truth*; becauſe they made Choice out of every Sect, of that which they thought was beſt to ſtick to. Which was the Reaſon that *Clement*, *Potamon's* Countryman, ſays in one Place, *We ought neither to be* Zenonians, *nor* Platonics, *nor* Epicureans, *nor* Ariſtotelics, *but rather* Eclectics; *chuſing out of every Sect that is moſt Noble, and neareſt approaching to the Truth.*

His Learning. His Learning appears by his Writings: For if we obſerve his Style, we ſhall find it conciſe, and full of Efficacy; his Words well choſen, and his Diſcourſe eloquent. Yet is he not altogether exempt from blame, as to the Diſpoſal, Superfluity or Defect of Matter; which ſome excuſe by laying the Fault upon his Memory; others, upon his Multiplicity of Buſineſs, which would not permit him to take

take a Review of what he had written. Nevertheleſs he keeps his Station among thoſe that may be thought moſt accompliſh'd in all manner of Learning; ſo that if I may ſpeak my own Thoughts, neither the Life of *Plato*, nor the Epitome of the *Zenonian Dogma's*, nor the three Epiſtles of *Epicurus*, ſeem to be of his weaving.

Certain it is he wrote his *Pammeter* before his *Lives*; which is nothing elſe but a Volume of *Poems* and *Epigrams*, in all ſorts of Meter, in the Praiſe of ſeveral Perſons; which was divided, as he teſtifies himſelf, in the Life of *Thales*, into ſeveral Books. Some time after he had publiſht it, he collected out of ſeveral Authors, the Lives of the moſt Illuſtrious Philoſophers, and dedicated them to a certain Lady; as appears in the Life of *Plato*; where he has this Expreſſion; *Since you are ſo great an Admirer of* Plato, *and a* Lover *His Writings.*

Lover of his Doctrine, above any other; *&c.* Beſides theſe Works of his; we have no Authentic Teſtimony, to confirm that he ever wrote any Thing more.

I alſo find ſeveral Remarkable Perſons, who bear the Name of *Diogenes*. The Firſt, was a *Sporadic* Philoſopher, a Native of *Apollonia*, and a Diſciple of *Anaximenes*, in the Seventieth *Olympiad*, whoſe Life is recorded in the Ninth Book of this Hiſtory; and of whom *Cicero* makes mention in his Firſt Book of the *Nature of the Gods*; where, he ſays, *But what kind of Thing can that Ayr be, which* Diogenes Apolloniates *will have to be a God? What Sence can it have, or what Form?* The Second, was the *Cynic*; who was in his Declenſion about the 113th. *Olympiad*; whoſe Life is related at large in the Sixth Book of this Hiſtory. The Third was an *Epicurean*, born at *Tarſus*, and a Diſciple of *Epicurus*; who

WROTE

wrote a Treatiſe of the *Moſt Famous Schools*. The Fourth, a *Stoic*; Sirnam'd, the *Babylonian*; though he were of *Seleucia*; he flouriſh'd ſome Years before *Cicero*; who teſtifies in the Fourth Book of his *Tuſculane Queſtions*, that he was ſent with *Carneades*, by the *Athenians*, Ambaſſador to *Rome*. You may ſee his Opinions in the Third Book, *De Finibus*; and the Firſt, *De Natura Deorum*; the Second, Of *Divination*; the Third, *De Officiis*; and the Fourth, *De Oratore*. The laſt was our *Laertius*; whoſe Life we here conclude.

The

The Names of the *Tranſlators.*

THe Firſt Book Tranſlated from the *Greek* by *T. Fetherſtone*, D. D.

The Second Book Tranſlated from the *Greek* by *Sam. White*, M. D.

The Third Book, Tranſlated from the *Greek*, by E. *Smith*, M. A.

The Fourth Book, Tranſlated from the *Greek*, by *J. Philips*, Gent.

The Fifth Book, Tranſlated from the Greek, by *R. Kippax*, M. A.

The Sixth Book, Tranſlated from the *Greek*, by *William Baxter*, Gent.

The Seventh Book, Tranſlated from the *Greek*, by *R. M.* Gent.

Diogenes

Diogenes Laertius

OF THE

LIVES and SENTENCES

Of ſuch Perſons as were

Famous in PHILOSOPHY.

The Firſt Book.

Tranſlated from the *Greek* by *T. Fetherſtone*, D.D.

The Proœme.

SOme there are who affirm, *That the ſtudy of Philoſophy deriv'd its firſt Original from among the* Barbarians. *For that among the* Perſians *there were the* Magi; *among the* Babylonians *or* Aſſyrians *the* Chaldæans; *and the* Gymnoſophiſts *among the* Indians. *Among the* Gauls *were another ſort, that went by the name of* Druids, *or* Semnotheans, *as* Ariſtotle *reports in his* Magic, *and* Sotion *in his Thirteenth Book of* Succeſſion. *Among the* Phœnicians *flouriſh'd* Ochus; Zamolxes *grew famous among the* Thracians, *and* Atlas *among the* Lybians. *Add to this, That the* Egyptians *aſſerted* Vulcan *to be the Son*

of Nilus; *from whom, among them, Philoſophy firſt commenc'd; and over which they who preſided as Preſidents and Guardians, were both Prieſts and Prophets. From whence to the Time of* Alexander *the* Macedonian, *were to be numbred Forty Eight Thouſand, Eight Hundred Sixty three Years: In all which ſpace of Time, there appeared Eclipſes of the Sun, no leſs than Three hundred ſeventy three; of the Moon, Eight hundred thirty two, From the* Magi, *of whom the chief was* Zoroaſtres, *the* Perſian, *by the computation of* Hermodorus *the* Platonic, *in his Book of the Sciences, to the Taking and Deſtruction of* Troy, *were five thouſand years: though* Xanthus *the* Lydian *reck'ns from* Zoroaſtres *to the Deſcent of* Xerxes *not above ſix hundred years. To which* Zoroaſtres *afterwards ſucceeded ſeveral other* Magi, *under the various names of* Oſtanes, Aſtrapſychi, Gobryæ, *and* Pazatæ, *till the total ſubverſion of the* Perſian *Monarchy by* Alexander. *But they are groſly miſtak'n, while they attribute to the* Barbarians *the famous Acts and Inventions of the* Grecians, *from whom not only Philoſophy, but even the Race of Mankind had its firſt Beginning. For among the* Athenians *we behold the Ancient* Muſæus; *among the* Thebans, Linus; *Of which two, the former, reported to be the Son of* Eumolpus, *is ſaid to have firſt made*

out

out the Pedigree of the Gods; to have invented the Sphere; and first to have taught the World that All things were created of one Matter, and should again be dissolv'd into the same. This great Person ended his days at Phaleræ, *where the following Elegy was engrav'd upon his Tomb,*

Here in *Phalerian* Dust, beneath this stone,
Sleeps lov'd *Musæus*, once *Eumolpus* Son.

Also from the Father of Musæus *the* Eumolpidæ *among the* Athenians *deriv'd their Name. As for* Linus, *he was the Son of* Mercury, *and the Muse* Urania: *He wrote of the Creation of the World; discovered the course of the Sun and Moon, and from whence all Plants and Animals had their first Being. Which lofty Poem of his began after this manner,*

Once was the time when Nature's God display'd
All things in Order, and together made.

Whence Anaxagoras *borrowing, affirms that All things appear'd at first without shape, together and at the same instant; at what time the high Intelligence coming, embellish'd and adorn'd the several Compositions. This*

Linus *ended his Life in* Eubœa, *being ſhot with an Arrow by* Apollo. *After which accident, this Epitaph was inſcrib'd upon his Monument:*

Here *Theban Linus* reſts in Sacred Ground,
Urania's Son, with honour'd Garlands Crown'd.

And thus Philoſophy had its Beginning among the Greeks: *which is alſo the more apparent from hence, That in the very name it ſelf there is not the leaſt of barbarous Sound or Etymology. True it is, they who aſcribe the Invention of it to the* Barbarians, *produce the* Thracian Orpheus, *to make good their Aſſertion; whom they averr to have been a Philoſopher, and of great Antiquity. But for my part, I cannot underſtand how we can think him to be a Philoſopher who utters ſuch things as he does, concerning the Gods; while he aſperſes the Deities as guilty of all humane Paſſions, and loads 'em with thoſe Vices which are ſeldom diſcours'd of, leſs frequently committed by the worſt of Men. And therefore though the Fable reports him to have periſh'd by the fury of enrag'd Women, yet the Epigram at* Dios *in* Macedon, *ſpeaks him to have been ſtruck with Thunder, in theſe words,*

With

With ſooty Thunder all beſmear'd,
Here by the Muſes lies interr'd,
Together with his Gold'n Lyre,
The *Thracian Orpheus*, he whom *Jove*
High Heav'n commanding, from above
Struck dead with his Celeſtial Fire.

Now they who affirm Philoſophy to have deriv'd its Original from the Barbarians, *pretend to ſhew us the form and manner of Inſtruction that every one made uſe of, together with their Cuſtoms and Inſtitutions; declaring that the* Gymnoſophiſts *and* Druids *uttered their Philoſophy in Riddles and obſcure Problems, exhorting Men to worſhip the Gods, to do nothing that was Evil, and to practiſe Fortitude.* Clitarchus *alſo in his twelfth Book aſſerts the firſt to have been great Contemners of Death: That the* Chaldæans *wholly employ'd themſelves in* Aſtronomy *and* Predictions: *That the* Magi *were attentive altogether upon the Ceremonies of Divine Worſhip, Sacrifices and Prayers to the Gods, as liſtning to none but only to themſelves: They alſo diſcours'd of the Subſtance and Generation of the Gods; which they affirm'd to be Fire, Earth, and Water; condemning all manner of Images and Similitudes; more eſpecially thoſe that aſſerted the Gods to be Male and Female. They taught*

alſo ſeveral things in reference to Juſtice, accounting it impious to burn the Dead, but held it a vertue to ly with a Mother, or a Daughter, as Sotion *relates in his Thirteenth Book. More than this, they practiſed Divination and Fortune-telling, affirming not only that the Gods appeared to 'em, but that the Air was alſo full of Spectters, through the redundancy of mix'd and various Exhalations, forming themſelves, and piercing the Opticks of thoſe that were ſharp ſighted. However they forbid external Worſhip, and the uſe of Gold. Their Veſtments were white; they lay upon the Ground; their Food was only Herbs, Bread and Cheeſe. Inſtead of Wands, they made uſe of Reeds, with the ſharp ends of which they took up their Cheeſe, and ſo put it to their mouths. But as for Incantation, or Conjuration, they underſtood it not, as* Ariſtotle *teſtifies in his* Magic, *and* Dinon *in his Fifth Book of Hiſtory; where the ſame Author obſerves that the name of* Zoroaſtres, *being interpreted, ſignifies a Worſhipper of the Stars; which* Hermodorus *alſo confirms. Moreover* Ariſtotle, *in his Firſt Book of Philoſophy, declares the* Magi *to have been more Ancient than the* Egyptians; *and farther, that they believ'd there were two Principles of all Things, a Good, and an Evil Dæmon; of which they call'd the firſt by the name of* Jupiter, *and* Oromaſdes; *the other*

Hades

Hades *and* Arimanius; *which* Hermippus *alſo witneſſes in his Firſt Book of the* Magi; Eudoxus *in his* Periodus, *and* Theopompus *likewiſe in his Eighth Book of* Philippics. *Which laſt Author farther declares it to have been the Opinion of the* Magi, *that Men ſhould riſe again and be Immortal, and that all Things ſubſiſted by their Interceſſions. Which* Eudemus *the* Rhodian *alſo relates.* Hecatæus *aſſerts, That they believ'd the Gods to be begotten.* Clearchus *ſurnamed* Solenſis *in his Book of Education affirms the* Gymnoſophiſts *to have ſprung from the* Magi; *and ſome there are, who derive the* Jews *from the ſame Original.*

Moreover, they who write concerning the Magi *condemn* Herodotus, *denying that ever* Xerxes *darted his Javelins againſt the Sun, or that he ever offer'd to fetter the Sea, which by the* Magi *were both held for Deities; but that their forbidding of Statues and Images might probably be true. However they grant the Philoſophy of the* Egyptians *to be the ſame, as well in reference to the Gods, as to Juſtice; and that they held* Matter *to be the Beginning of All things; out of which they diſtinguiſh'd the four Elements, and allowed the Production of ſeveral Creatures: That they worſhip'd the Sun and Moon for Gods, the firſt by the name of* Oſiris, *the other by the name of* Iſis, *whoſe myſterious*

worſhip they conceal'd under the ſimilitudes of Beetles, Dragons, Hawks, *and other Creatures, according to* Manethus *in his* Epitome *of* Natural Things; *and* Hecatæus *in his Firſt Book of the* Egyptian *Philoſophy: And farther, that they erected Temples and Images, becauſe they underſtood not the Form of the Deity. That they believ'd the World to have had a Beginning, to be Corruptible and Spherical; that the Stars were of a fiery ſubſtance, and that their temperate mixture produc'd all things upon Earth: That the Moon was Eclips'd by the ſhadow of the Terreſtrial Globe: That the Soul was immortal, and frequently Tranſmigrated: That Rain was produc'd by the alteration of the Air; with ſeveral other* Philoſophical Opinions *and Conjectures of the ſame nature, as may be gather'd from* Hecatæus *and* Ariſtagoras. *They alſo conſtituted ſeveral Laws in reference to Juſtice; the honour of all which they gave to* Mercury: *Alſo to ſeveral Creatures, that were generally uſeful to Mankind, they attributed Divine Worſhip: If we may credit their own Relations, they boaſt themſelves to have been the firſt inventors of* Geometry, Aſtrology, *and* Arithmetick. *And thus much concerning the firſt invention of theſe things.*

But as to the Name of Philoſophy, Pythagoras *was the firſt that call'd it ſo; and aſſum'd*

assum'd to himself the Title of Philosopher, *when he disputed at* Sicyon *with the Tyrant of the* Sicyonians, *or rather of the* Phliasians, *according to* Heraclides *of* Pontus; *for he would not allow any mortal Man to be truly wise but only God. Before that time,* Philosophy *was call'd* Sophia, *or* Wisdom; *and he who profess'd it was dignify'd with the Title of* Sophos *or Wise, as one that had reach'd the sublimest vertues of the Soul. Now more modestly he is called* Philosophos, *an Embracer of Wisdom. Nevertheless Wise Men still retain the name of* Sophists; *and not only they, but the Poets also. For so* Cratinus *in* Archelochus *calls both* Homer *and* Hesiod, *as the highest Encomium he could give those famous Authors.*

Now they who particularly obtain'd the more eminent Title of Wise Men *were these that follow;* Thales, Solon, Periander, Cleobulus, Chilo, Bias, *and* Pittacus; *in which number there are some that reckn* Anacharsis *the* Scythian, Myso *the* Chenean, Pherecydes *the* Syrian, *and* Epimenides *the* Cretan; *and some others needs will also add* Pisistratus *the Tyrant. And these were they whom Antiquity reverenc'd under the Title of* Wise Men.

As for Philosophy, it is said to have had its first Foundations laid by two Persons of equal Fame, Anaximander *and* Pythagoras; *the*

the one the Scholar of Thales, *the other the Disciple of* Pherecydes. *By which means* Philosophy *being thus divided, that which was founded by* Anaximander *was call'd the* Ionian Philosophy; *in regard that* Thales, *who was* Anaximander's *Master, was a* Myletian *of* Ionia. *The other the* Italian Philosophy, *because that* Pythagoras *who was the Author, spent most of his time, and publish'd his Philosophical Tenents in* Italy.

The Ionian Philosophy *terminates in* Clitomachus, Chrysippus *and* Theophrastus: *the* Italian *with* Epicurus. *For to* Thales *succeeded* Anaximander; *to* Anaximander, Anaximenes; Anaxagoras *followed* Anaximenes; *and* Archelaus *follow'd* Anaxagoras; *after whom came* Socrates, *who was the first that invented* Ethics; *to whom among the rest of the* Socratics, *in the first place succeeded* Plato, *who founded the* Ancient Academy. *To him succeeded* Speusippus *and* Xenocrates; *to them* Polemon; *to* Polemon Crantor *and* Crates. *Then followed* Archelaus, *the Author of the* Middlemost Academy; *and his Successor was* Lacydes, *who instituted the* New Academy. *After* Lacydes *flourish'd* Carneades, *succeeded by* Clitomachus. *Thus the* Ionian Philosophy *terminated with* Clitomachus; *but with* Chrysippus *in this manner: To* Socrates *succeeded* Antisthenes; *to* Antisthenes, Diogenes

genes *the* Cynic; *to him* Crates *the* Theban; *to* Crates, Zeno *the* Cittian; *after* Zeno *came* Cleanthes, *and after him in the rear of all* Chryſippus. *In* Theophraſtus *it thus concluded. To* Plato *ſucceeded* Ariſtotle, *to* Ariſtotle Theophraſtus. *And thus ended the* Ionic Philoſophy.

The Series of the Italian Philoſophy *was this*: Pythagoras *ſucceeded* Pherecydes; *to him his Son* Telauges, *to whom* Xenophanes; *to him* Parmenides, *to whom* Zeno *of* Eleate; *to* Zeno, Leucippus; *to* Leucippus Democritus. *After* Democritus *followed ſeveral, and among the reſt* Nauſiphanes *and* Naucydes *became moſt Celebrated; and were next in order ſucceeded by* Epicurus.

Now to diſtinguiſh theſe Philoſophers generally into two ſorts; ſome were Dogmatical, who determin'd of Things, as fully comprehended and underſtood. Others Ephectic, *who doubted of every thing, and pretended to underſtand nothing. Of the one, the moſt part have left behind 'em ſeveral Monuments of their Ingenuity: others have writ nothing at all. In which number, as ſome will have it, are* Socrates, Stilpo, Philip, Menedemus, Pyrrho, Theodorus, Carneades, *and* Bryſo; *and ſome there are who will allow neither* Pythagoras, *nor* Ariſto *the* Chyan, *to have publiſh'd any more than ſome few Epiſtles.* Others

Others there are famous only for ſome particular Treatiſes; *as* Meliſſus, Parmenides, *and* Anaxagoras. Zeno *wrote much*; *more than he* Zenophanes: Democritus *more than they.* Ariſtotle *exceeded him*; *more than he wrote* Epicurus, *but moſt of all* Chryſippus.

Others of theſe Philoſophers were diſtinguiſh'd by their additional Names; *of which ſome were given 'em from the place of their Birth*: *as of* Elia, Megara, Eretricum, Cyrenæ. *Others from the places where they kept their Exerciſes, as the* Academics *and* Stoicks. *Some from Cuſtom and Habit, as the* Peripateticks. *Others in Deriſion, as the* Cynics. *Others from the Effect, as* Eudæmonics. *Others from their Pride and Vain-glory, ſuch were they that call'd themſelves* Lovers of Truth, *and* Eclectici, *as pretending only, like Bees, to ſuck the flowers of Philoſophy. Others had their Additions from their Inſtructors and Teachers, as the* Socratics *and* Epicureans. *Some, for that they wrote of the nature of Things, were call'd* Naturaliſts: *Others, becauſe they taught nothing but what concern'd Manners and Breeding, were call'd* Ethici: *And* Dialectici, *they who buſied themſelves only about the Subtleties and Niceties of Words and Arguments.*

The Parts of Philoſophy are three; *Natural Philoſophy, or Phyſics, Ethics, and Logic.*

gic. Phyſics *properly treat of the World, and the things therein contain'd.* Ethics *diſcourſe of the management of our Lives both in Civil and Political Affairs: And* Logic *furniſhes both with Arguments and Reaſons. Till the time of* Archelaus, *Phyſics flouriſh'd alone. From* Socrates *Ethics had their beginning. And* Zeno *of* Elea, *was the firſt that reduc'd Logic into Form. Of Ethic Philoſophers there were no leſs than ten Sects, the* Academic, Cyrenaic, Elean, Megaric, Cynic, Eretric, Dialectical, Peripatetic, Stoic, *and* Epicurean.

Of the Ancient Academy Plato *was the chief: of the Middlemoſt,* Arceſilaus: *and of the New Academy,* Lacides. *Of the* Cyrenean *Sect* Ariſtippus *of* Cyrene *was the Head: of the* Elean, Phædon *of* Elea: *of the* Megaric, Euclid *of* Elea: *of the* Cynic, Antiſthenes *of* Athens: *of the* Eretric, Menedemus *of* Eretria: *of the* Dialectic, Clitomachus *the* Chalcedonian: *of the* Peripatetic, Ariſtotle *the* Stagerite: *of the* Stoic, Zeno *the* Cittian: *and the* Epicurean *from* Epicurus, *who was the firſt Founder. However* Hippobotus *in his Treatiſe of the Philoſophical Sects, denies there were any more than nine Sects, or Inſtitutions; and places the* Megaric *firſt, the* Eretric *next: the third place he aſſigns to the* Cyrenaic; *the fourth to the* Epicurean; *the fifth*

to

to the Annicerean; *the ſixth to the* Theodorean: *in the ſeventh place he ranks the* Zenonian; *in the eighth the Old Academy*; *and in the ninth the* Peripatetic: *Nor does he make any mention of the* Cynic, *the* Elean, *or the* Dialectic. *As for the* Pyrrhonian, *it is rejected by moſt, by reaſon of its Obſcurity. Yet ſome allow it to be partly a Sect, and partly not*; *as ſeeming to be a kind of a Sect. For, ſay they, we call that a Sect which either follows or pretends to follow ſome ſort of Reaſon, according to outward appearance. In which ſenſe it may not improperly be call'd a Sceptic Sect. But if we may call a Sect, a propenſity to adhere to Opinions that have ſome congruency one with another, it cannot be call'd a Sect, in regard it has no Opinions or Determinations belonging to it. And thus much in few words concerning the Beginning, the Increaſe, the Parts and Sects of Philoſophy. Although it is not long ſince, that another Sect, which is call'd the* Eclectic, *has been ſtarted among the learned by* Potamo *of* Alexandria, *which pretends to cull the flowers of all the other Sects*; *and whatever ſeems moſt pleaſing to their fancies. For, as he ſays himſelf in his* Rudiments, *there ought to be a twofold Examination of Truth*; *one, from whence we ſhould make our judgment, which is the Principal*; *and the other by which we ſhould make the ſame judgment*,

ment; which conſiſts in the force and exactneſs of Ratiocination and Fancy. And upon the ſtrength of theſe ſcrutinies he aſſerts Matter, Quality, Action and Place to be the Beginnings of All things; that is, of what, *and* from what; where *and* wherein. *The* End *alſo to which all things are refer'd he affirms to be a life perfect in all Vertue, not without ſome natural and external Felicities of the Body. But we are now to give an Account of the Men themſelves; and of* Thales *in the firſt Place.*

THALES

THE
LIFE of THALES.

THALES therefore (as *Herodotus*, *Doris*, and *Democritus* concurringly report) was of a noble Extraction; having for his Father *Examius*, for his Mother *Cleobulina*, both of the Family of the *Thelidæ*, the most illustrious among the *Phœnicians*; being descended from *Cadmus* and *Agenor*, as *Plato* testifies; and he first obtain'd the Title of *Wise*, at what time *Damasius* rul'd as Prince in *Athens*: During whose Government, the rest of the *Wise Men* were dignified with the same Appellation, as *Demetrius Phalareus* relates in his *Epitome* of the *Athenian Archontes*. He was made free of the City of *Miletum*, whither he accompany'd *Neleus*, who was expell'd his native Country *Phœnicia*. But as several others affirm, he was a *Milesian* born, yet still of a noble Descent. Where after he had manag'd the Public Affairs for some time, he betook himself to the Contemplation of Nature; though most agree, that he never left any Monument of his Industry behind him. For that same Treatise of *Naval Astrology*,

reputed to be his, is more probably aver'd to be the work of *Phocus* the *Samian*. Yet *Callimachus* makes him ſo skilful in the Heavens, as to have found out the *Leſſer Bear*, by which means the *Phœnicians* became ſuch exquiſite Saylors. His *Iambics* are theſe:

He firſt deſcry'd the Northern Team of Stars,
That draw the Artic Wain about the Pole,
By which Phœnician *Pilot fearleſs dares,*
To ſteer through pathleſs Seas, without controule.

But, as others ſay, he only wrote two Treatiſes concerning the *Tropic* and the *Equinoctial*, believing it no difficult thing to apprehend the reſt. However moſt allow, that he was the firſt that div'd into the Myſteries of *Aſtrology*, and foretold the Eclipſes of the Sun, as *Eudemus* declares in his *Hiſtory of Aſtrology*; which was the reaſon that *Zenophanes* and *Herodotus* ſo much admir'd him; beſides that *Heraclitus* and *Democritus* teſtifie the ſame thing. Some there are who affirm him to be the firſt who held the Immortality of the Soul; of which number is *Chœrilus* the Poet. As others report, he was the firſt that found out the courſe of the Sun, from

from *Tropic* to *Tropic*; and comparing the Orb of the Moon with that of the Sun, diſcover'd the one to be no more than the ſeven hundred and twentieth Part of the other. He was alſo the firſt that limited the Month to thirty days. He was likewiſe the firſt that diſcours'd of nature, as ſome affirm. Moreover *Ariſtotle* and *Hippias* teſtify, that he was the firſt who taught, that inanimate Things were endu'd with Souls, which he prov'd from the Vertues of the *Magnet* and *Amber*. Having learnt the Art of *Geometry* among the *Egyptians*, he was the firſt that invented the Right-angl'd Triangle of a Circle, for which he offer'd an Ox in Sacrifice; according to the relation of *Pamphilus*; though others attribute that invention to *Pythagoras*, and among the reſt *Apollodorus* the Accomptant. And if it were true what *Callimachus* vouches in his Iambics, that *Euphorbus* the *Phrygian* invented the *Scalenum*, and *Trigonum*, with many other things relating to the Speculation of Lines, as certain it is that *Thales* gave much more light to that ſort of *Theory* by many Additions of his own.

As to what concern'd Affairs of State, apparent it is, that he was a moſt prudent Counſellor; for when *Cræſus* ſent to make a League with the *Mileſians*, he oppos'd

it with all his might; which afterwards, when *Cyrus* obtain'd the Victory, prov'd the preſervation of the City. *Heraclides* reports him greatly addicted to a ſolitary and private Life. Some there are who ſay he was marry'd, and that he had a Son, whom he call'd *Cibiſſus*: But others affirm that he perſevered a Batchelor, and made his Siſters Son his Heir by Adoption. Inſomuch that being demanded why he took no care to leave Off-ſpring behind him? His reply was, *becauſe he lov'd his Children too well.* At another time his Mother preſſing him to marry, he anſwer'd, *It was too ſoon*: Afterwards, when he grew in years, his Mother ſtill urg'd him to Matrimony with greater importunity, he told her, *'twas then too late.*

Hieronymus the *Rhodian* in his ſecond Book of *Memorandums*, relates, how that being deſirous to ſhew how eaſie it was to grow rich, foreſeeing the great plenty of Oyl that would happen the next year, he farm'd all the Plantations of Olives round about, and by that means gain'd a vaſt ſumm of money.

He affirm'd that Water was the Beginning of all things, and that the World was a Living Creature full of Spirits and Dæmons. He alſo diſtinguiſh'd the Seaſons of the Year, which he divided into three hundred

hundred ſixty five Days. Nor had he any perſon to inſtruct him; only while he continu'd in *Egypt*, he held a ſtrict familiarity with the Prieſts of that Country. The ſame *Hieronymus* relates, That he meaſur'd the Pyramids, by obſerving the ſhadows at what time they ſeem'd not to exceed human Proportion. As *Minyes* relates, he liv'd with *Thraſybulus*, Tyrant of the *Mileſians*. As for what is recorded concerning the *Tripos* found out by the Fiſhermen, and ſent to the *Wiſe Men* by the *Mileſians*, it ſtill remains an undoubted Truth. For they ſay, that certain *Ionian* young Gentlemen having bought of the *Mileſian* Fiſhermen a ſingle Caſt of a Net, ſo ſoon as the Net was drawn up, and the *Tripos* appear'd, a quarrel aroſe, which could by no means be pacify'd, till the *Mileſians* ſending to *Delphos*, had this Anſwer return'd by the Goddeſs:

Is't your Deſire, Mileſian *youth*, *to know*
How you the Golden Tripos *muſt beſtow?*
Return, and ſay what Phœbus *here reveals*;
Give it to Him in wiſdom that excells.

They give it therefore to *Thales*; he to another; the other to a third, until it came to *Solon*: Who ſaying that only God excell'd in Wiſdom, adviſ'd that it ſhould

be forthwith ſent to the Temple of *Delphos*. This ſtory *Callimachus* relates another way, as he had it from *Leander* the *Mileſian*; how that a certain *Arcadian*, whoſe name was *Bathycles* bequeath'd a Bottle of Gold to be given to the chiefeſt of the *Wiſe Men*. Which was accordingly given to *Thales*, and ſo from one to another, till it came to *Thales* again; who thereupon ſent it to *Didymean Apollo*, with this Inſcription, according to the words of *Callimachus*.

Me Thales *ſends to Sacred* Nilean *King*,
Twice to him ſell the Grecian *Offering*.

But the Proſe ran thus. *Thales* the *Mileſian*, Son of *Examius*, to *Delphinian Apollo*, twice receiving the Guerdon of the *Greeks*. And *Eleuſis* in his Book of *Achilles* farther tells us, That the perſon entruſted to carry the Preſent from one *Wiſe Man* to the other, being the Son of *Bathycles*, was call'd by the name of *Thyrio*, with whom *Alexo* the *Myndian* alſo agrees. However *Eudemus* the *Gnidian*, and *Evanthes* the *Mileſian*, affirm, That it was a certain friend of *Cræſus*, who receiv'd a Golden Cup from the King, with a command to preſent it to the *Wiſeſt* of the *Greeks*; who gave it to *Thales*, and ſo he went from

from one to another, till he came to *Chilo*; to whom, when he ſent to enquire of the Oracle, who was wiſer than himſelf, it was anſwered, *Miſo*; of whom more in due place. Which perſon *Eudemus* miſtakes for *Cleobulus*, and *Plato* will have to be *Periander*; and concerning whom *Apollo* made this return to *Anacharſis*, who was ſent to conſult the Oracle.

OEtæan Myſo, *born in* Chenes, *I*,
Beyond thy Fame for wiſdom magnifie.

On the other ſide *Dædachus* the *Platonic*, and *Clearchus* affirm, that the Golden Preſent was ſent by *Cræſus* to *Pittacus*, and ſo from one to another, till it came to *Pittacus* again. Moreover, *Andron* in his *Tripos* relates, That the *Argives* made a *Tripos* to be preſented to the *Wiſeſt* of the *Greeks*, as the Guerdon of his Vertue; and that *Ariſtodemus* the *Spartan* was adjudg'd the wiſeſt Perſon, who nevertheleſs ſubmitted to *Chilo*. *Alceus* alſo makes mention of *Ariſtodemus*, aſcribing to him that famous ſaying among the *Spartans*,

Wealth makes the Man, no Poor Man can be good.

Some there are who relate a Story of a Ship, full ſtaighted, that was ſent to *Thraſybulus*, Tyrant of the *Mileſians*; which Veſſel afterwards was Shipwrackt in the *Coan* Sea, where the *Tripos* was afterwards found by certain Fiſher-men, as being part of the Lading. Though *Phanodicus* averrs the *Tripos* to have been found in the *Attick* Sea, and brought to *Athens*, where after long debate in a full Aſſembly, it was decreed to be ſent to *Bias*. Others ſay, That it was the Workmanſhip of *Vulcan* himſelf, by whom it was preſented to *Pelops* on his wedding day: Afterwards it deſcended to *Menelaus*, from whom it was violently taken away by *Paris*, when he made the famous Rape upon *Helena*, and by him thrown into the *Coan* Sea, by the advice of a *Lacedemonian* Sibyl, who foretold him it would prove the occaſion of much Miſchief and Contention. Some time after this certain of the *Lebedians* having bought the Caſt of a Net, the *Tripos* was drawn up; upon which a Quarrel ariſing between the Purchaſers and the Fiſher-men, both Parties came to a Hearing at *Cos*; which proving ineffectual, they appeal'd to *Miletum*, the Metropolis of the Country. Thereupon Commiſſioners were ſent by the *Mileſians*, to compoſe the Difference, who nevertheleſs

leſs return'd without being able to do any good. Upon which, the *Mileſians* reſenting the contempt of their Ambaſſadors, reſolv'd to revenge the Affront upon the *Coans* by force of Arms: in which conteſt, after many had loſt their lives on both ſides, it was decreed by the Oracle, that the *Tripos* ſhould be preſented to the Perſon moſt famous at that time for his Wiſdom. Immediately both parties agreed upon *Thales*, who in a ſhort time after conſecrated the Preſent to *Didymæan Apollo*. The anſwer given to the *Coans* was this,

Between th' Ionians *and the* Meropes,
The baneful waſt of War ſhall never ceaſe,
Till they the Tripos, *all of Maſſy Gold,*
Into the Sea by Vulcan *thrown of old;*
Send from their City to the diſtant Home
Of him that knows things paſt, and things to come.

The anſwer to the *Mileſians* has been already recited, and therefore we ſhall not repeat it again. And this is all that we can find remarkable concerning this ſame ſtory of the *Tripos*.

As to other things, *Hermippus* in his Lives, aſcribes to *Thales*, what is by others reported to have been the ſaying of *Socrates*;

tes; That he gave thanks to Fortune chiefly for three things; firſt, That he was a Man, and not a Beaſt; ſecondly, That he was a Man, and not a Woman; and thirdly, That he was a *Grecian*, not a *Barbarian*.

It is farther reported, how that going forth of his Houſe one night to contemplate the Stars, he fell into a Ditch, not minding his way: Which an old Woman perceiving, *Thou art like, indeed*, Thales, quoth ſhe, *to diſcover what is above at ſuch a diſtance in the Sky, that canſt not ſee a Ditch juſt before thy noſe.* However it were, moſt certain it is that he was highly induſtrious in the ſtudy of *Aſtronomy*, as *Timon* well knew, who gives him this Encomium in his *Silli*.

Such Thales *was, of all the wiſer Seav'n*
Beſt ſkill'd in Wiſdom, and the Stars of
Heaven.

As for his Writings, *Lobon* of *Argos* admits of two hundred Verſes, and no more; and he adds farther, that this Anagram was ingraved upon his Statue:

This Thales *is, of whom* Miletum *proud,*
Gave him a Birth above the common Croud;
Aſtrologer moſt Ancient He, and then
In Wiſdom far ſurpaſſing other Men.

There

There are alſo ſeveral celebrated Sentences that are generally ſaid to be his, and paſs under his name, without the leaſt controul; of which, among the reſt, theſe are a ſmall part: *Few words are the ſign of a Prudent Judgment. Search after Wiſdom, and chooſe what is moſt worthy; ſo ſhalt thou ſtop the mouths of Slanderers and Tale-Bearers.*

His Apothegms are reported to be theſe. *That God is the moſt ancient of Beings, for that he never had beginning. That there is nothing more beautiful than the World; as being made by God. That the wideſt thing is Place, becauſe it contains all things. That the mind is the ſwifteſt Thing, for it ſurveys all things in a Moment. The ſtrongeſt thing Neceſſity, for it overcomes all things. The wiſeſt thing Time, for it invents and diſcovers all things.* He affirm'd, *That Death differ'd nothing from Life. Why then*, ſaid one to him, *do not you endeavour to dye? Becauſe*, reply'd he, *there is no difference between either.* Being ask'd, *Which was firſt, the Night or the Day? Night*, ſaid he, *preceded Day*: One day before being ask'd, *Whether the Crimes of bad Men were conceal'd from the Gods?* He reply'd, *No, nor their thoughts neither.* To an Adulterer who ask'd him, *Whether he would ſwear that he never committed Adultery*; he made anſwer,

anſwer, *Is not Perjury worſe than Adultery?* Being ask'd, *What was the moſt difficult thing in the World?* He reply'd, *To know a Man's ſelf.* To, *What was moſt eaſie?* he made anſwer, *To admoniſh another.* To, *What was moſt Delectable?* He reply'd, *To Enjoy.* To, *What was God?* He anſwer'd, *That which has neither beginning nor ending.* To, *What was moſt rarely to be ſeen?* He reply'd, *To ſee a Tyrant ſtrick'n in years.* Being ask'd, *How a Man might moſt eaſily brook misfortune?* He anſwer'd, *If he ſaw his Enemies in a worſe condition.* To the Queſtion, *How to live moſt juſtly and honeſtly?* He anſwer'd, *If we do not act our ſelves what we reprehend in others.* To the Queſtion, *Who was Happy?* He reply'd, *He that was healthy in Body, wealthy as to his Fortune, and well furniſhed with Parts and Learning.* He adviſ'd all Men to be equally mindful of their abſent, as preſent friends: Not to ſtudy the varniſhing and beautifying of the Face, but to embelliſh the mind with Learning and Vertue: not to ſeek Riches by unlawful Gains; nor to *defend an accuſation againſt many Witneſſes of equal Credit.* *It was but reaſon*, he ſaid, *for Parents to expect the ſame Duties from their Children, which they had paid to their Parents.* The overflowing of *Nile* he attributed to the *Eteſian* Winds, which always

ways at that time blow hard againſt the mouth of the River.

Apollodorus affirms in his Chronicles, that *Thales* was born in the firſt year of the Thirty fifth *Olympiad*, and that he dy'd in the Seventieth, or rather in the Ninetieth year of his Age, if we may believe *Soſicrates*, who ſays that he deceaſed in the Eight and fiftieth *Olympiad*. Certain it is however, that he liv'd in the time of *Cræſus*, to whom he promis'd, that he ſhould paſs the River *Halys* without a Bridge, by altering the courſe of the River. *Demetrius* the *Magneſian* acknowledges in his *Homonyma*, that there were five more beſides of the ſame name. The firſt, a *Kalantinian* Rhetorician: The ſecond, a *Sicyonian* Painter: The third, a Perſon of great Antiquity, contemporary with *Homer*, *Heſiod*, and *Lycurgus*: A fourth mentioned by *Doris* in his Treatiſe of Painting: The fifth much more modern, and of leſs note, of whom *Dionyſius* in his Criticks makes mention. But to return to *Thales* the *Wiſe*, we find, as to the manner and cauſe of his Death, that he dy'd, as he was beholding a Publick Wraſtling Match, not able through old age to ſupport the inconveniencies of Heat and Thirſt. Which occaſion'd the following Epigram to be engrav'd upon his Tomb. *View-*

Viewing th' Olympic Wreſtlers, ſtout and ſtrong,
Eelian Jove *withdrew him from the Throng.*
Kind Heav'n, to bring him nearer, whoſe dim Eyes
Had loſt from Earth the proſpect of the Skies.

This ſame *Thales* alſo was the Author of that Golden Sentence, *Know thy ſelf*, which *Antiſthenes* in his Succeſſions aſcribes to *Phemonoes*, and which *Chilo* alſo aſſum'd to himſelf.

And here it will not be amiſs to repeat what were the various and different Opinions of the Ancients concerning the ſeven *Wiſe Men*. For *Damon* the *Cyrenean* in the firſt place, diſcourſing of the Philoſophers, arraigns 'em All, eſpecially the *Seven*. *Anaximenes* avers that they addicted themſelves to the ſtudy of *Poetry*. *Dicæarchus* denys 'em to be either *Wiſe Men*, or Philoſophers, but only certain Perſons of good Natural Parts, and Lawgivers. *Archetimus* of *Syracuſe* has ſet down in writing their manner of meeting and diſcourſe with *Cypſelus*, where, he ſays, he was preſent himſelf. And *Euphorus* relates, how they all attended upon *Cræſus* except

except only *Thales*. Some report that they met all together at *Panionium*, at *Corinth*, and *Delphos*, and are ſo confident as to recite their Sentences, and to diſtinguiſh the ſayings of the one, from thoſe of the other. As for Example, The *Spartan Chilo*, ſay they, *was the Wiſe Man who uttered the Proverb of*, Nothing to Exceſs; and that other, *The obſervance of Seaſon, and Opportunity produces all things Great and Glorious.*

In the next place, they cannot agree about their Number. For *Leandrius* inſtead of *Myſo* and *Cleobulus* inſerts *Leophantus* the *Epheſian*, and *Epimenides* of *Creet*. *Plato* in his *Protagoras*, puts *Myſo* for *Periander*. *Euphorus* advances *Anacharſis* inſtead of *Myſo*: Others add *Pythagoras*. Moreover *Dicæarchus* will acknowledge no more than four Wiſe Men, *Thales*, *Bias*, *Pittacus* and *Solon*: Then he names ſix others, out of which he chuſes three, *Ariſtodemus*, *Pamphilus* and *Chilo* the *Lacedæmonian*, *Cleobulus*, *Anacharſis*, and *Periander*: And ſome there are who alſo bring into the number *Acuſilaus*, and *Cabas*, or *Scabras* of *Argos*. But then *Hermippus* in his Hiſtory of the Wiſe Men, muſters up no leſs than Seventeen: out of which number others make choice of what ſeven they pleaſe. Now the whole Seventeen were

were *Solon*, *Thales*, *Pittacus*, *Bias*, *Chilo*, *Cleobulus*, *Periander*, *Anacharsis*, *Aeusilaus*, *Epimenides*, *Leophantus*, *Pherecydes*, *Aristodemon*, *Pythagoras*, *Lasus* the Son of *Charmantida*, or *Sisymbrinus*, or *Chabrinus*, according to *Aristoxenus*, *Hermioneus*, and *Anaxagoras*. Nor must we omit that *Hippobatus* observes another order in setting down their Names: For he places *Orpheus* first, then *Linus*, then *Solon*, *Periander*, *Anacharsis*, *Cleobulus*, *Myso*, *Thales*, *Byas*, *Pittacus*, *Epicharmus*, and last of all *Pythagoras*. There are also the following Epistles, which are publish'd abroad under the name of *Thales*.

Thales to *Pherecydes*.

'I Understand thy Design to be the first 'among the *Ionians*, that ever pub. 'lish'd to the *Greeks* the Mysteries of Di. 'vinity. Though perhaps it may be more 'proper upon second thoughts to Com. 'municate thy Writings only to thy 'Friends, than to expose to the vulgar, 'what to them will be of no use or ad. 'vantage. Which advice, if it prove ac. 'ceptable to thee, I should be willing to 'confer with thee upon the subjects of thy 'discourse. To which purpose, upon the 'least encouragement I will hasten with 'all

'all imaginable ſpeed to give thee a viſit.
'For neither *Solon*, nor my ſelf, would be
'thought to be ſo indiſcreet or unfriend-
'ly, that we who can ſo eaſily make Voy-
'ages into *Creet*, and *Egypt*, to converſe
'with the Prieſts and Aſtronomers in thoſe
'parts, ſhould think it much to viſit thee.
'For *Solon* alſo will be my Companion
'upon the leaſt intimation from thee;
'well knowing that thou, delighted with
'the pleaſures of thy own abode, little
'car'ſt to change it for *Ionian* Air, nor
'deſir'ſt much the converſe of Strangers;
'only as I am apt to believe, thou mak'ſt
'it thy buſineſs to ſtudy cloſe, and write
'hard. But as for us that trouble not
'our ſelves with writing, our leaſure will
'more readily permit us to travel abroad
'and viſit both *Greece* and *Aſia*.

Farewell.

Thales to *Solon*.

'IF thou leaveſt *Athens*, I know not
'where thou canſt more convenient-
'ly ſettle thy ſelf than at *Miletum*, once
'a Colony of thy own Nation, and where
'thou may'ſt be certain to live ſecure.
'If it offend thee that we are under a
'Tyrannical Government (for I know

'thou art an Enemy to all Tyrannies) 'yet let not that deter thee from believ-'ing, that no man ſhall live more to his 'ſatisfaction with us and our friends than 'thy ſelf: *Bias* has written to thee to 'make choice of *Priena*; which if thou 'ſhalt think more convenient to do, 'thither alſo will we haſten to attend 'thee.

THE LIFE of SOLON.

SOLON a *Salaminian*, the Son of *Execeſtides*, was the firſt that introduc'd the *Seiſachthia* into *Athens*. Which *Seiſachthia* was the Redemption of Body and Poſſeſſions. For many people conſtrain'd by extremity of want, pawn'd their very Bodies to the Bankers, for which they paid intereſt. Seeing therefore that his Father had left him in money Seven Thouſand Talents, which were owing from ſeveral Men, he preſently remitted all thoſe Debts, and excited others to do the ſame by his Example; and this Law was call'd *Seiſachthia*. Whence it is manifeſt how it came to paſs, that

that after ſuch a proſperous Beginning, he ſo eaſily paſt his other Laws, which it would be too tedious to recite, beſides that they are to be ſeen, inſcrib'd in the publick Tables of Wood. But the greateſt act of his was this, that when the *Athenians* and *Megareans* had fought even to the utter extirpation of each other, about the claim which both laid to his native Country of *Salamine*, and that after ſeveral overthrows of the *Athenians*, it was generally decreed, that it ſhould be death for any Man to propoſe another *Salaminian* War, *Solon* counterfeiting himſelf Mad, with a Crown upon his head threw himſelf into the Market-place; where the people being aſſembled together, he caus'd the Cryer to read with a loud Voice certain Heroic Verſes, which he had compos'd in reference to the Grand Affair of *Salamine*; which ſo enliven'd and animated the courage of the *Athenians*, that they renewed the War with the *Megareans*, and became Victorious by *Solon*'s means. Now the Verſes which moſt concern'd the *Athenians* were theſe,

Oh that ſome Pholegandrian *I had been,*
Or Sicenite, *and never had been ſeen*

In Athens *bred; then Fame had done me right,*
And th' Attick *ſhewn, put* Megara *to flight.*

And ſoon after,

Then haſte away to Salamine *amain,*
With courage warm'd, loſt honour to regain.

He alſo perſwaded the *Athenians* to lay claim to the *Thracian Cherſoneſe*. And that they might not ſeem to poſſeſs the Iſland of *Salamine* by force, but of right, he caus'd ſeveral Graves to be open'd, and ſhew'd the *Athenians* the Bodies of the dead lying with their Faces toward the Eaſt, according to their cuſtom of Burial; and not only ſo, but the Graves themſelves made looking toward the Riſing Sun, and ſeveral Characters of names familiar to their Language engrav'd upon the Tombs, which was another cuſtom no leſs peculiar to the *Athenians*; and which plainly evidenc'd their right by long Poſſeſſion: And ſome there are who report, that he added to *Homer*'s Catalogue, after this Verſe,

Twelve

Twelve Ships from Salamine *fam'd* Ajax *brought,*
This other Verſe.
Long time before, the brave Cecropian's *Lott.*

Which ſo won the Affection of the People, that they willingly would have ſubmitted to his ſingle Government. But he was ſo far from accepting it, that when he perceiv'd the deſign of his Kinſman *Piſiſtratus*, he oppos'd it to the utmoſt of his Power. To which purpoſe entring one of their Aſſemblies compleatly armed, with his Buckler in his hand, he diſcover'd the Treachery of *Piſiſtratus*; and not only ſo, but offer'd the People his Aſſiſtance. *Men of* Athens, ſaid he, *I am wiſer than ſome, and more couragious than others: Wiſer than they who underſtand not the falſhood of* Piſiſtratus; *more couragious than they who know it, yet never op'n their Lips.* Whereupon the Senate, who were all of *Piſiſtratus*'s Party, cry'd out he was mad. Which put him into ſuch a Paſſion, that, as it were, in a Poetic Rapture, he utter'd theſe Lines,

In a ſhort time my madneſs will appear,
When Truth diſcovers what ye will not hear.

Soon after upon the Tyranny of *Piſiſtratus* he compos'd the following Elegiacs.

The dusky Clouds pour down the Hail and Snow,
Through brighteſt flames the ratling Thunder breaks,
But Potent Men great Common-wealths o'rethrow,
While Fools to Tyrants Feet ſubmit their Necks.

And now *Piſiſtratus*, having obtain'd the Sovereign Power, diſdaining to yield him Obedience, he went and hung up his uſeleſs Armour in the Palace of the chief Commander; and after he had vented his indignation in this ſhort Expreſſion, *O Country, I did my utmoſt to aſſiſt thee both in word and deed*, he ſail'd into *Egypt*, then to *Cyprus*, and laſtly went to viſit the Court of *Cræſus*; who putting the Queſtion to him, *Whom he deem'd to be happy?* He reply'd, *Tellus* the *Athenian*, *Biton* and *Cleobis*, and ſeveral others that were among the number of the dead. Some report, That when *Cræſus* ſitting upon his Throne in all his Royal Robes, demanded of him, *Whether he ever ſaw a more ſplendid ſight*, he ſhould make Anſwer,

ſwer, *Yes, Cocks, Pheſants,* and *Peacocks*; *as being adorn'd with the Beauty and Gallantry of Nature it ſelf.* Taking his leave of *Cræſus*, he travel'd into *Cilicia*, where he built a City, which he call'd by his own name *Soli*, and peopl'd with ſeveral *Athenians*, who in proceſs of time corrupting their Native Language, were from thence ſaid to *ſolæciſe*; and their corruptions of pronunciation were call'd *Solæciſms.* Afterwards underſtanding that *Piſiſtratus* perſiſted in his Tyrannical Government, he wrote to the *Athenians* the following Lines.

If for your folly y' have ſeverely paid;
Ne're with your ſufferings the juſt Gods upbraid;
Your ſelves abetted and aſſiſtance gave
To thoſe that now a ſordid Race enſlave.
Foxes you'd be, and Foxes counterfeit,
And yet among ye not one Man of Wit.
The Man's fair Tongue, and flattering ſpeech you mind,
But ne're diſcern what's by the Man deſign'd.

On the other ſide *Piſiſtratus* underſtanding he was fled, ſent him this Epiſtle.

Pisistratus to *Solon.*

'NEither am I the only Person that 'have taken upon me Sovereignty 'among the *Greeks*; nor have I invaded 'the Government, as not belonging to 'me, since I am descended from the '*Codrian* Line. Therefore I only re-as-'sum'd what the *Athenians* swearing to 'confirm to *Codrus* and his Race, unjustly 'afterwards despoil'd 'em of: Otherwise 'than thus I have not offended either the 'Gods or Men. But as thou thy self didst 'establish Laws among the *Athenians*, I 'suffer 'em still to be in force. And I que-'stion not but that they will be better 'observed than in a *Democracy*. For I 'suffer no injury to be done to any Man. 'Nor do I, the Sovereign, differ from the 'common sort, but only in Dignity and 'Honour: Content with those Revennes 'only that were paid to my Predecessors. 'Every one divides the Tenth of his Lot, 'not for my share, but for the publick 'Sacrifices and Expences. Nor am I an-'gry with thee, for detecting my design, 'which I know thou didst, rather out of 'kindness to the City, than hatred of me; 'and besides, not understanding after 'what manner I intended to govern.

'Which

'Which hadſt thou underſtood, I queſti-
'on whether thou wouldſt have oppos'd
'me, or have fled from hence. Return
'therefore to thy home, out of an aſſu-
'rance from me, though injur'd, that *So-*
'*lon* can have no cauſe to fear *Piſiſtratus*,
'Since thou can'ſt not but know, that
'none of all my other Enemies have ſuf-
'fer'd. So that if thou deem'ſt my friend-
'ſhip worth thy acceptance, I promiſe
'thee the chiefeſt place in my affection,
'(for I obſerve nothing in thee falſe or
'perfidious) or if otherwiſe thou deſireſt
'to live a private life in *Athens*, thou ſhalt
'have free leave: for 'tis not my deſire
'thou ſhould'ſt live an Exile for my ſake.
Thus *Piſiſtratus*.

This was that great *Solon*, who limited the bounds of Humane Life to Eighty years; and who appears to have been a moſt famous and prudent Lawgiver. For he moſt nobly enacted, That whoever refus'd to provide for his Parents, ſhould be accounted ignoble and worthleſs. The ſame was the puniſhment of thoſe that waſted their Patrimony. Idle perſons were liable to the proſecution of any one that would Indict 'em. Which Law was written by *Draco*, as *Lyſias* declares in his Oration againſt *Nicias*, but enacted by *Solon*.

Solon. Perſons notoriouſly debauch'd and wicked, he would not ſuffer to come near the Tribunal, and expell'd out of all Aſſemblies. He moderated the rewards of the Wreſtlers, allowing no more than five hundred *Drachmas* to him that won at the *Olympic*, and a hundred for the Victor at the *Iſthmian* Games. For though he thought it not amiſs to abate their rewards, yet he did not think that only they who were ſlain in Battel were to be recompenced; whoſe Children however he ordered to be provided for, and brought up at the public Charge. Which encouraged others to behave themſelves bravely and couragiouſly in the Wars. As did *Polyzelus*, *Cynægyrus*, and all that fought at the Battle of *Marathon*. As alſo *Harmodius*, *Ariſtogiton*, *Miltiades*, and others innumerable. But theſe Wreſtlers in their Exerciſes were extreamly expenſive, and being Victors no leſs noxious to the Public, and were Crown'd rather as vanquiſhers of their Country, than the Public Enemy: and when they grew old, according to *Euripides*,

They crept about the Streets in Threadbare Cloaths.

Which *Solon* foreſeeing, paid 'em more ſparingly. Moſt prudently alſo he ordain'd,

dain'd, that the Guardians of Orphans ſhould not cohabit with their Mothers; and that no perſon ſhould be a Guardian, to whom the Eſtate deſcended, upon the Orphans deceaſe. That no Seal-Graver ſhould keep the Seal of a Ring that was ſold: That if any Man put out the Eye of him that had but one, he ſhould loſe both his: That where a Man never planted, he ſhould never take away; if he did, the Crime to be puniſh'd with death. That it ſhould be death for a Magiſtrate to be taken in drink. *Homer*'s Poems he ordain'd to be tranſcrib'd in ſuch a Contexture, that where the firſt verſe ended, the next ſhould begin. So that *Solon* illuſtrated *Homer* beyond *Piſiſtratus*, as *Diochidas* teſtifies in his fifth Book of *Megarics*. He was the firſt that call'd the Thirtieth day of the Month *ἴσην καὶ νέαν*, *the Old and the New*: And firſt ordain'd the number of nine principal Magiſtrates to pronounce Sentence; as *Apollodorus* relates in his Second Book of *Legiſlators*. In a certain Sedition that happen'd, he would neither ſide with the Citizens, nor the Country People, nor the Seamen. Among the reſt of his Apothegms he was wont to ſay, *That Speech was the Image of Deeds: That he was a true King, who was ſtrongeſt in Power; and that the Laws were like*

like to Spiders Webs, which held whatever was light and weak, but were eaſily ſnapt aſunder by what was big and ponderous. That Speech was ſeal'd up by Silence, and Silence by Opportunity. He compar'd the Favourites of Tyrants to *Counters*; for that as they ſometimes made the number greater, ſometimes leſſer, ſo were Favourites advanc'd or diſgrac'd by the Tyrant at his pleaſure. Being ask'd, *Why he made no Law againſt Parricides?* He reply'd, *Becauſe he deſpair'd of meeting any ſuch Criminals.* To the Queſtion, *Which was the beſt way for a Man to preſerve himſelf from doing injury?* He anſwer'd, *If they who were unprovok'd, had the ſame ſence of the injuſtice, as they who were injur'd.* He was alſo wont to ſay, *That Plenty ſprang from Wealth, and that Plenty begat Contempt.*

He advis'd the *Athenians* to regulate the days according to the courſe of the Moon: And forbid *Theſpis* to Act or Teach the making of Tragedies, as an unprofitable and fabulous ſort of Learning. So that when *Piſiſtratus* wounded himſelf, he cry'd out, *I know his Inſtructors.* Among the public Admonitions which he ſcatter'd among Men, according to *Apollodorus* in his Treatiſe of the Sects of Philoſophers, theſe were the Principal; *To look upon Virtue and Probity to be more faithful*

ful than an Oath: Not to tell a Lye: To follow noble and generous Studies: Not hastily to enter into friendship, but the choice made, not rashly to break it: Then to govern, when a Man has learnt to be governed: To give Counsel, not the most acceptable, but most wholesom: To be guided by Reason and Judgment: Not to converse with bad Society: To honour the Gods: And reverence our Parents. They report also, that upon *Mimnermus*'s writing the following lines,

Unhappy Man; who, free from cares and pain,
And Maladies that seek for cure in vain,
To sixty years of age can seldom reach,
Er'e death the swift Career of Age impeach.

gave him this smart Reprimand,

I hear thy sad complaint, but leave it out,
Nor take it ill, that we advis'd thee to't.
Or else enlarge, and write, That cannot reach
To eighty years, e're Death his course impeach.

Other Admonitions also he gave in Verse, of which these are recorded to be part.

Beware

Beware (for wicked Man muſt ſtill be watch'd)
Leſt ſecret miſchief in his heart be hatch'd,
When ſmooth he ſpeaks, and with a ſmile as fair
As new blown flowers, exhaling fragrant Air.
Man's double Tongue can flatter, or can howle.
When prompted by a black corrupted Soul.

Moreover moſt certain it is, that he wrote partly Laws, partly Speeches, partly Admonitions to himſelf, as alſo concerning the Common-wealths of *Salamine* and *Athens*, above five thouſand Heroic Verſes, beſides *Iambics*, and *Epodes*: And at length upon his Statue this Epigram was engrav'd.

She that the pride of unjuſt Medians *tam'd,*
Fair Salamis *for Naval Combat fam'd.*
More famous ſhe for Solon's *Birth became,*
Whoſe Sacred Laws immortaliz'd his Name.

He was in the flower of his Age much about the forty ſixth *Olympiad*, in the third year of which, he was Prince of the *Athenians*, as *Soſicrates* affirms; at what time alſo

alſo he made his Laws. He dy'd in *Cyprus*, aged fourſcore years, with this Command, that his Bones ſhould be tranſlated to *Salamine*, and being burnt to Aſhes, ſhould be ſow'd over the Iſland. For which reaſon *Cratinus* in *Chiron*, introduces him, ſpeaking after this manner,

This Iſland I poſſeſs (ſo fame reſounds)
Sown o're the fertile Telamonian *Bounds.*

There is alſo extant an Epigram of our own in our Book of Epigrams, which we formerly Conſecrated to the Memories of all the Wiſe and Learned Men deceas'd.

Fam'd Solon's *Body* Cyprian *fire did burn,*
His Bones at Salamis *are turn'd to Corn.*
His Soul, into a nimble Chariot made,
The Tables of his Law to Heav'n conveigh'd.
Not to be wonder'd at, for well they might,
The weight of all his Laws was then ſo light.

He is alſo reported to have been the firſt who utter'd that Apothegm, *Nothing to Exceſs.* And *Dioſcorides* in his Commentaries relates, that as he was weeping and wailing for the death of his Son, (whoſe name we could never yet underſtand)

ſtand) to a friend of his that reprov'd him, ſaying, *What does this avail thee?* He reply'd, *Therefore I weep, becauſe it avails me nothing.*

More than this we find nothing in his Life remarkable, but only that the following Epiſtles are ſaid to be his.

Solon to *Periander.*

'THou writeſt me word, of ſeveral 'that lye in wait for thy Life, I 'muſt tell thee, that ſhouldſt thou reſolve 'to put 'em all to death, 'twould nothing 'avail thee. For it may be one of thoſe 'perſons that conſpires againſt thee, is one 'of whom thou haſt the leaſt ſuſpicion; 'either jealous of his own Life, or con-'demning thee, and reſolving thy deſtru-'ction, not only for thy puſillanimous 'fear, which renders thy ſuſpicions dan-'gerous to all Men; but to gratifie his 'fellow Citizens. Therefore 'tis thy beſt 'way to forbear, to avoid the cauſe of 'thy fears. But if thou art reſolv'd upon 'violence; conſider which is ſtrongeſt, 'whether thy own foreign Guards, or the 'Trained Force of thy own Subjects. For 'then having no Body to fear, there will 'be no need of Rigour, or Exilement.

Solon

Solon to *Epimenides*.

'NEither had my Laws been of much 'advantage to the *Athenians*, nei-'ther hadſt thou by repealing 'em, done 'the City any good. For neither God, 'nor the Lawgiver alone can be pro-'fitable to a Common-weal, but they 'who govern the Multitude as they 'pleaſe themſelves. Who, if they ſway 'the People as they ought, then God 'and the Laws may do good; but if 'wrong, they will be but of little uſe. 'Tis true perhaps my Laws were not bet-'ter than others, yet they that refus'd to 'obſerve 'em, did a great injury to the 'Common-wealth: And ſuch were they 'who would not oppoſe *Piſiſtratus* in his 'deſign to invade the Government. They 'would not believe me, when I foretold 'the Truth: but more credit was given 'to them that flattered the *Athenians*, than 'to me that dealt ſincerely. And there-'fore after I had hung up my Arms in the '*Portico* before the *Senate Houſe*, I told 'em 'plainly, that I was wiſer than they that 'were not ſenſible of *Piſiſtratus*'s deſign, 'and ſtouter than they who durſt not re-'ſiſt him. Who preſently cry'd out that '*Solon* was mad. Thereupon, upbraid-

'ing my Country, *O Country*, ſaid I, *this*
'Solon *that once was ready to have lent thee*
'*the utmoſt aſſiſtance of his Arms, and Elo-*
'*quence, is now taken for a Madman*: *There-*
'*fore leaving thee to thy own ruin, I'le go*
'*ſeek another habitation, the only Enemy of*
'Piſiſtratus. Thou kneweſt the Man,
'dear friend, how ſhrewdly and craftily
'he carried on his deſign. He began with
'his complements to the People; then,
'after he had ſtab'd himſelf, he ran woun-
'ded into the *Eliæan* Piazza, crying, That
'he had been ſet upon by his Enemies,
'and therefore deſired a Guard of four
'hundred Men only for the ſecurity of his
'Perſon. Preſently the People, notwith-
'ſtanding all the oppoſition I could make,
'granted him his requeſt: And then he
'ſet up for himſelf, after he had diſſolv'd
'the Government. And thus they who
'in vain endeavour'd to free their Poor
'from ſerving for Hire, are now all the
'Slaves of *Piſiſtratus*.

Solon to *Piſiſtratus*.

'I Do not believe thou wilt do me any
'injury: For before thou wer't a Ty-
'rant, I was thy Friend; and now no
'more thy Enemy than any other of the
'*Athenians*, who always hated a Tyranni-
'cal

'cal Government. But whether Monar-
'chy or Democracy be beſt, let every one
'think as he pleaſes; certainly I muſt ac-
'knowledge thee to be one of the beſt of
'Tyrants. But I do not think it conve-
'nient for me to return to *Athens*; ſince
'it would ill become the Perſon who ſet
'up Popular Government himſelf, and re-
'fus'd the Tyrannic when offer'd, to ap-
'prove thy actions by a penitent ſubmiſ-
'ſion to thy Rule.

Solon to *Cræſus*.

'I Muſt gratefully acknowledge thy Be-
'nevolence and Bounty towards Us:
'And by *Minerva*, were it not but that I
'am ſo great an admirer of Democracy,
'I would rather chuſe to make my abode
'in thy Kingdom than at *Athens*, under
'the Tyranny of *Piſiſtratus*. However,
'ſince we cannot but think it a pleaſure
'to live where Equity and Juſtice Reigns,
'I ſhall haſten to attend thy Commands,
'not a little covetous to be thy Gueſt.

THE *Life of* CHILO.

CHILO the *Lacædemonian* was the Son of *Demagetus*. He wrote ſeveral Elegies to the number of about two Hundred Verſes; and taught, that Foreknowledg was attain'd by Ratiocination, according to the Vertue of the Perſon. To his Brother, who took it ill, he was not made an *Ephorus*, or one of the Grand Council of *Lacedæmon* as well as He, *I know*, ſaid He, *how to put up Injuries, which thou doſt not do.* He was made one of the *Ephori*, in the fifty Sixth *Olympiad*; and the firſt *Ephorus* in the Reign of *Euthydemus*, according to *Soſicrates*: and the firſt who cauſed it to be decreed, that the *Ephori* ſhould be joined in Authority with the Kings of *Lacedæmon*; tho' *Satyrus* aſcribes that Honour to *Lycurgus*. This was he, as *Herodotus* relates, who adviſed *Hippocrates* offering Sacrifice at *Olympia*, when the Caldrons boiled without Fire, either not to Marry, or if he had a Wife already, to renounce his Children. It is farther reported, that when *Æſopus* asked him what *Jupiter* was doing?

doing? He made anſwer, *Humbling the lofty, and exalting the lowly.* He was won tto ſay, that the Learned differed from the unlearned, *in good hopes.* To the Queſtion what was difficult? he replied, *To keep a Secret, to ſpend a Man's leiſure-time well, and being wrong'd to brook the Injury.*

His Precepts were theſe. For a Man to govern his Tongue, eſpecially at Feſtivals, not to ſpeak evil of our Neighbours, not to uſe threatning Language, for it was Effeminate: ſooner to viſit our Friends in their Misfortunes, than in their Proſperity; to chuſe a Wife with a moderate Dowry: Not to ſpeak Evil of the Dead, to reverence old Age, to put a Guard upon himſelf; to prefer loſs, before ſordid Gain; for by the one, a Man ſuffers but once, by the other, always: never to deride the Unfortunate, being ſtrong and valiant, to be meek and humble; it being much better to be beloved than feared: to govern his family ſoberly and diſcreetly: not to let his Tongue run before his Wit: to maſter his Paſſion: not to deſpiſe Divination; not to deſire Impoſſibilities: in the Street not to make ſo much haſte, as if a Man were always going upon Life and Death: in familiar diſcourſe, not to uſe ſo much motion of the Hands; for it denotes a kind of Frenzy, to be

obedient to the Law, and to ſtudy Peace and Quiet.

Among the reſt of his Apothegms, one of the moſt approved was this; That Gold was tryed by the Touchſtone, but the Tryal of Men, whether good or bad, was by Gold. It is reported of him, that when he was very old he ſhould ſay, that he was no way conſcious to himſelf of having done an ill or unjuſt act. One thing only troubled him, as doubting whether he had done well or no. For that being to determine a difference between two Friends, he adviſed 'em to appeal from him to the Law, to the end he might act legally, and not loſe his Friend. His Prophecy concerning the Iſland of *Cythera*, gained him a high Renown among the *Grecians*. For when he underſtood the Nature and Situation of it; *I wiſh*, ſaid he, *it never had been*; or *elſe that when it firſt appeared, it had been ſwallowed up in the Abyſs*: and he was right in his Judgment. For *Demuratus*, a *Lacedæmonian Renegade*, adviſed *Xerxes* to keep a Navy always in that Iſland, which had been the ruin of *Greece*, had *Xerxes* followed his Counſel. Afterwards during the *Peloponneſian* War, *Nicias*, having laid the Iſland deſolate, placed a Garriſon of *Athenians* therein, which proved a continual Plague to the *Lacedæmonians*. He

He was a Perſon of few words; for which reaſon *Ariſtagoras* the *Mileſian*, gives to Brevity of Speech, the Epithete of *Chilonean*.

He was an old Man in the fifty Second *Olympiad*, at what time *Æſopus* the Orator was in his Prime. He died as *Hermippus* reports at *Piſſa*, embracing his Son, returning victorious from the Olympic Games, himſelf o'recome with Joy, and the infirmity of his Years. And he was no ſooner dead, but all Men ſtrove to celebrate his Obſequies with all the Honours and Encomiums they could deviſe befitting his Renown. Among the reſt, the following Offering was our own.

Thy Praiſes mighty Pollux *we reſound,*
For Chilo's *Son, by thee ſo fairly Crownd.*
What, tho' his Father then for joy expir'd?
A Fate like his, ſhould be by me deſir'd.

Upon his Statue was Engraved this Anagram.

Chilo *the Great did armed* Sparta *breed;*
Of all the Greeks, *the wiſeſt Man decreed.*

There is alſo extant a ſhort Epiſtle of his to *Periander*.

Chilo to *Periander*.

'THOU commandeſt us to leave the 'Wars, and betake our ſelves to 'Exilement, as if that would be more 'ſafe for thee. However 'tis my opinion 'that a Monarch is not always ſafe at 'home; and therefore I account him to 'be the moſt happy Tyrant that eſcapes 'the ſtab of Conſpiracy, and dies at laſt 'in his own Bed.

THE LIFE of PITTACUS.

PIttacus, born at *Mitylene*, was the Son of *Hyrrhadius*; yet *Doris* aſſerts his Father to have been a *Thracian*. This was he, who together with the Brothers of *Alcanus*, utterly ruined *Melancher* the Tyrant of *Lesbos*. And in the Conteſt between the *Athenians* and *Mityleneans* about the Territory of *Achillitis*, he being General of the *Mityleneans*, challenged *Phryno* the *Athenian* Chieftain, to fight with him Hand to Hand; at what time carrying

ing

ing a Net under his Buckler, he threw it over *Phryno's* Shoulders, when he leaſt dreamed of any ſuch thing; and by that means having ſlain his Antagoniſt, he recovered the Land to the *Mityleneans*. Afterwards according to the relation of *Apollodorus* in his Chronicle, another diſpute happening between the *Mityleneans* and *Athenians* about the ſame Land, *Periander*, who was made Judg of the Controverſy, gave it for the *Athenians*.

But then it was that the *Mityleneans* held *Pittacus* in high Eſteem, and ſurrender'd the Supream Government into his Hands, which after he had managed for ten Years, and eſtabliſhed thoſe Orders and Regulations that he thought convenient, he again reſigned into the Hands of the People, and lived ten Years after that. For theſe great Benefits done to his Country, the *Mityleneans* conferred on him a quantity of Land, which he towards his latter End conſecrated to Pious Uſes. *Soſicrates* writes, that he reſtored back the one half of the Land, ſaying at the ſame time, *That the half was more than the whole*. Sometime after, when *Cræſus* ſent him a Summ of Money, he refuſed to accept it, ſaying that he had twice as much more as he deſired. For his Brother dying without Iſſue, the Eſtate fell

to

to him. *Pamphilus* in his first Book of *Memorandums* relates that he had a Son, whose name was *Pyrrhæus*, who was kill'd as he was sitting in a Barbers Chair at *Cumæ*, by a Smith that threw a Hatchet into the Shop, for which the Murtherer was sent in Fetters by the *Cumans* to *Pittacus*, that he might punish him as he pleased himself. But *Pittacus* after he had fully examined the Matter, released and pardoned the Prisoner, with this Saying, that Indulgence was to be preferred before Repentance. *Heraclitus* also relates that when he had taken *Alcæus* Prisoner, he let him go, saying, that Pardon was to be preferred before Punishment. He ordained that Drunkards offending in their Drink, should be doubly Punished, to make Men the more wary how they got tipsy; for the Island abounds in Wine.

Among his Apothegms, these were some of the choicest. *That it was a difficult thing to be Vertuous.* Of which *Simonides* and *Plato* in *Protagoras* make mention. *That the Gods could not withstand Necessity. That Command and Rule declare the Genius of the Man.* Being demanded what was best? he answered, *To do well what a Man is about.* To *Cræsus*'s Question, which was the largest Dominion? he answered *That of the Varie-coloured Wood*; meaning

ing the Laws written upon wooden Tables. He applauded those Victories that were obtained without Bloodshed.

To *Phocaicus*, who told him they wanted a diligent frugal Man; *We may seek* said he, *long enough before we find one.* To them that asked him what was most desirable? He answered, *Time.* To what was most obscure? *Futurity.* To what was most Faithful? *The Earth.* To what was most Faithless? *The Sea.* He was wont to say, that it was the Duty of Prudent Men, before Misfortunes happened, to foresee, and prevent 'em. Of Stout and Couragious Men, to bear their adversity Patiently. Never, said he, talk of thy designs beforehand; lest thy miscarriage be derided: never to upbraid the misfortunes of any Man, for fear of just Reprehension: always to restore a Trust committed to thy Care: never to backbite an Enemy, much less a Friend: to practise Piety, and honour Temperance, to love Truth, Fidelity, Experience, Urbanity, Friendship and Diligence.

His Axioms were chiefly these: to encounter a wicked Man with a Bow and Quiver full of Arrows; for that there was no truth to be expected from a loquacious Tongue, where the Breast conceal'd a double Heart.

He

He compoſed about ſix hundred Elegiac Verſes, and ſeveral Laws in Proſe for the Benefit of his Fellow-Citizens.

He flouriſhed in the forty ſecond Olympiad; and died in the third Year of the fifty ſecond *Olympiad*, during the Reign of *Ariſtomenes*, after he had lived above ſeventy Years, worn out and broken with old Age, and being buried in *Lesbos*, this Epitaph was engrav'd upon his Monument.

Here lies the far fam'd Pittacus *for whom*
The mournful Lesbians *made this ſacred* (*Tomb.*

This was he whoſe general Admonition it was, *To obſerve the Seaſon.*

There was alſo another *Pittacus*, a Legiſlator likewiſe (according to *Favorinus* in his firſt Book of Commentaries, and *Demetrius* in his *Homonyma*) who was ſurnamed the *Little*. But as for the Great *Pittacus*, who was alſo the *Wiſe Pittacus*, he is reported, when a young Gentleman came to take his Advice about Marriage, to have returned the ſame anſwer, which we find recorded by *Callimachus*, in the following Epigram.

Hyrrhadius

Hyrrhadius Son, the far fam'd Pittacus,
An Atarnæan *once demanded thus:*
My Friends, ſaid he, a double match propoſe;
The one a noble and Wealthy Spouſe;
In both my equal t'other; now adviſe (Wiſe.
My Youth what Choice to make; for thou art
The Weapons of old Age, the Ancient Seer
His Staff then raiſing, go ſaid he and hear,
What yonder Children ſay; for as he ſpoke
The Children in the Street with nimble ſtroke (goes:
Their Tops were ſcourging round: to them he
Go ſee your Match cries one for equal Blows. (way,
Which when he heard, the Stranger went his
Left Birth and Wealth, reſolving to obey
The Sportive Documents of Childrens Play.

But this Councel he ſeems to have given from woful Experience. For he himſelf had married a noble Dame, the Siſter of *Draco*, the Son of *Penthelus*, who was a Woman of an inſufferable Pride.

This *Pittacus* was variouſly nicknamed by *Alcæus*, who ſometimes called him *Splay-Foot*, and *Flatfooted*, ſometimes *Cloven-footed*, becauſe of the Clefts in his Feet, ſometimes *Gauric*, as being perhaps too much affected in his Gate. Sometimes *Phyſcon* and *Gaſtron*, by reaſon of his prominent Belly. Sometimes *Bat-Eyed*, becauſe

becauſe he was dim-ſighted; and ſometimes *Agaſyrtus*, as one that was naſty and careleſs in his Habit.

His uſual Exerciſe was grinding of Wheat with a Hand-Mill.

There is alſo extant a ſhort Epiſtle of his to *Cræſus*.

Pittacus to *Cræſus*.

'THOU ſend'ſt for me into *Lydia* to behold thy vaſt Wealth, but altho' I never yet beheld it, I am contented to believe the Son of *Alyattis* to be the richeſt of Monarchs, without deſiring to be ever the better for coming to *Sardis*. For we want no Gold; as having ſufficient both for our ſelves and Friends. Nevertheleſs I intend to viſit thee, were it only to be acquainted with a generous and Hoſpitable Perſon.

THE LIFE of *BIAS*.

BIAS of *Priene* was the Son of *Teutamus*, and by *Satyrus*, preferred before all the reſt of the ſeven Wiſemen. *Doris* will not allow him to be born at *Priene*, but ſays he was a Stranger. But ſeveral

ſeveral affirm him to have been very Rich; and *Phanodicus* tells us, That he redeem'd the *Meſſenian* Virgins, being taken Captive, bred 'em at home as his own Daughters, and then ſent 'em back to their Parents, with every one a Portion in mony. Soon after the Golden *Tripos* being found, as we have already declar'd, with this Inſcription, To the *Wiſeſt*. *Satyrus* relates how that the *Meſſenian* Virgins, but others, and among the reſt *Phanodicus*, that their Parents came into the Aſſembly, and declaring what he had done, pronounced him the *Wiſeſt* Man. Whereupon the *Tripos* was ſent to *Bias*, who beholding it, declar'd *Apollo* to be wiſer than himſelf, and ſo refus'd it. Others report that he Conſecrated it to *Theban Hercules*, for that either he was there born, or elſe becauſe *Priene* was a Colony of the *Thebans*; which *Phanodicus* alſo teſtifies.

It is reported, when *Priene* his native Country was beſieged by *Alyattes*, that *Bias* fatted two Mules for the nonce, and drave 'em into the Enemies Camp. Which *Alyattes* ſeeing, began to be amaz'd to ſee the pamper'd Beaſts ſo plump and ſmooth: However before he rais'd his Siege, he reſolv'd to ſend ſome perſon under the pretence of certain Propoſitions to ſpy the condition of the City. But

Bias

Bias well aware of the King's design, having caus'd several heaps of Sand to be cover'd with Wheat, led the Messenger about to satisfie his Curiosity. Which being reported to the King, he presently made a Peace with the *Prieneans*. Soon after when the King sent for *Bias* to come to him, *Bid him*, said he, *go eat Onions, and that would make him weep.*

He is reported to have been a most notable pleader of Causes; but that still he us'd the force of his Eloquence on the right side. Which *Demodocus* intimated when he said, that an Orator was to imitate the *Prienæan* manner of Pleading: And *Hipponax*, when he gave this applause to any one, That he pleaded better than *Bias* of *Priene*.

His death happen'd after this manner. He had in his old Age pleaded a Cause for a friend of his. After he had done, being tired with declaming, he rested his Head in the Bosom of his Sister's Son. In the mean time his Adversary having pleaded against him, the Judges gave Sentence for his Client. But then so soon as the Court rose, he was found dead in the Bosom of his Nephew. The City however made a sumptuous Funeral for him, and caus'd this Anagram to be inscrib'd upon his Monument.

This

This Marble by the fam'd Priene *rear'd,*
Iona's *Glory covers here interr'd.*

To which we may add another of our own.

For Bias *this, whom in a gentle Dream*
Hermes *convey'd to the* Elysian *ſtream.*
Yet not till Age upon his Hair had ſnow'd;
When ſpent with pleading in the ſultry Crowd
His friend's juſt Cauſe, he went aſide to reſt
His drooping Head againſt his Nephew's Breaſt:
Whence, in a Trance expiring his laſt Breath,
He fell aſleep into the Arms of Death.

He wrote concerning the Affairs of *Iona*, more eſpecially by what means it might preſerve it ſelf in a happy and flouriſhing condition, to the number of two Thouſand Verſes in Heroic Meaſure.

The choiceſt of his Sentences were theſe. To be complaiſant and familiar among the People where we live; as being that which begat both love and reſpect: Whereas a haughty demeanour prov'd many times the occaſion of much miſchief. That to be ſtout, was the gift of Nature; to adviſe what was profitable

to a Man's Country was the gift of a Prudent Mind; but that Wealth was to many the benignity of Fortune. He accounted him unfortunate that could not brook misfortune; and ſaid it was a diſeaſe of the Soul to love and deſire impoſſibilities, and to be unmindful of other Mens miſeries. Being ask'd what was difficult? He anſwer'd, *Generouſly to brook an alteration for the worſe.* Going a Voyage once with certain irreligious Perſons, who in the height of a raging Tempeſt loudly invok'd the Gods, *Peace*, ſaid he, *leſt they come to underſtand that you are here.* Being ask'd by an irreligious perſon, what irreligion was? To a ſecond queſtion, why he made no anſwer? He reply'd, *Becauſe thou askeſt me that which nothing concerns thee.* To the queſtion what was pleaſing to Men? He anſwer'd *Hope.* He ſaid, it was more eaſie to determine differences between Enemies than Friends. For that of two Friends, the one would prove an Enemy: but of two Enemies, the other would become a Friend. To the queſtion, What was moſt delightful for a Man to do? He anſwer'd, *To be always gaining.* He adviſ'd Men ſo to meaſure their lives, as they that were to live either a long or a ſhort time; and ſo to love as if we were to hate.

His

His Admonitions were, 'Slowly to undertake an intended design, but to persist in what a Man has once resolv'd upon. Not to let the Tongue run before the Wit; as being a sign of madness: To love Prudence: To discourse of the Gods, as they are: Not to praise an unworthy person for the sake of his wealth: To receive perswading, not constraining: Whatever good we do, to ascribe it to the Gods: To take wisdom for our provision in our Journey from Youth to Old Age, as being the most certain and durable of all other Possessions.

Hipponax also makes mention of *Bias*; and the morose *Heraclitus* gives him the highest Applause in these words: Bias *the Son of* Teutamus *was born at* Priene, *much more esteem'd than all the rest.* And the *Prienæans* consecrated a Temple to him, by the name of *Teutameion.*

THE *LIFE of* CLEOBULUS.

CLeobulus the *Lindian*, was the Son of *Evagoras*; but as *Doris* relates, a *Carian.* And some there are who derive

his deſcent from *Hercules*; but that he excell'd the Hero in ſtrength and beauty: That he learn'd his Philoſophy in *Egypt*; and that he had a Daughter, *Cleobuline*, who compos'd ſeveral *Enigmaes* in Hexameter Verſe: Of whom alſo *Cratinus* makes mention, in a Poem of the ſame name, writing in the Plural Number. Farther it is reported, That he repair'd the Temple of *Minerva* at *Athens*, built by *Danaus*. He alſo compos'd ſeveral Songs, and obſcure Problems, to the number of three thouſand Verſes. And ſome affirm that he made the following Epigram upon *Midas*.

I am that Brazen Virgin, fixed here
To Midas *Tomb, that never hence muſt ſtir;*
Who till the liquid waters ceaſe to flow,
And the tall Trees in Woods forbear to grow;
Till Phœbus *once forget his courſe to run,*
And the pale Moon forſake her Mate, the Sun;
Till ſprings of Rivers ſtopt, their Streams no more
Into the dry'd up Sea ſhall headlong pour,
Muſt here remain by a perpetual Doom,
To tell that Midas *lies beneath this Tomb.*

This they confirm by the Teſtimony of *Simonides*, where he cries out, *What Man in his wits can be ſo impertinent as to applaud* Cleobu-

Cleobulus *the* Lindian, *for equalling a Statue, in diuturnity, to the courſe of Rivers, Vernal Flowers, the Beams of the Sun, the Light of the Moon, and Waves of the Sea? For all theſe things,* ſays he, *are inferiour to the Gods; but for a Stone, how eaſily is it broken by mortal hands?* So that at laſt he calls *Cleobulus* in plain Terms a meer mad Man. Whence it is apparent that it was none of *Homer*'s, who, as they ſay, was many years before *Midas*.

There is likewiſe extant in *Pamphila*'s Commentaries, an Enigma of his, in theſe words.

One Father has twelve Sons, and each of theſe
Has thirty various colour'd Sons apiece.
For ſome are white, and ſome in black diſguiſe,
Immortal too, and yet not one but dies.

By which is meant the year.

His chiefeſt and moſt celebrated Sentences were theſe. That ignorance and multitude of words predominates in the greateſt part of Mankind; whereas Opportunity and Seaſon would ſuffice. That vertue and honour ought to be our chiefeſt ſtudy; and that we ought to avoid Vanity and Ingratitude. That we ought to give our Daughters that Education, that when they come to be married, they

ſhould be Virgins in Age, but Women in Prudence. That we ought to be kind to our Friends, to make 'em more our Friends; and to our Enemies, to gain their Friendſhip. That we ought to beware being upbraided by our Friends, and enſnared by our Enemies. That when a Man goes abroad he ſhould conſider what he has to do, and when he returns home, what he has done. That it was the duty of all Men to be more deſirous to hear than ſpeak; and to be lovers of Inſtruction rather than Illiterate. To reſtrain the Tongue from Slander and Back-biting; fly injuſtice, and adviſe the Public to the beſt advantage. To refrain voluptuous Pleaſure; act nothing violently; give Children good Education, and reconcile Enmity. Neither to flatter nor contend with a Woman in the preſence of Strangers; the one being a ſign of Folly, the other of Madneſs. To marry among Equals; for he that marries a Wife ſuperiour to himſelf, muſt be a ſlave to her Relations. Not to be puft up with proſperity, nor to deſpair in want; and generouſly to brook the Changes of Fortune.

He dy'd an old Man in the Seventieth year of his Age, and had this Epitaph engrav'd upon his Monument.

Wiſe

Wiſe Cleobulus *was no ſooner gone,*
But Sea-girt Lindus *did his loſs bemoan.*

There is alſo extant the following ſhort Epiſtle of his to *Solon*.

Cleobulus to *Solon*.

'MAny are thy Friends, and all Mens doors are open to receive thee. 'However I believe that *Lindus* being 'under a Democratical Government, can 'never be inconvenient for *Solon*, where 'he may live out of fear of *Piſiſtratus*; 'beſide that being a Sea Town, he may 'be certain of the viſits of his Friends from 'all parts.

THE LIFE *of* PERIANDER.

PEriander the *Corinthian* was the Son of *Cypſelus*, of the Race of the *Heraclidæ*. He marry'd *Lyſida*, whom he himſelf call'd by the name of *Meliſſa*, the Daughter of *Procleus*, Tyrant of *Epidaurum*, and *Eriſthenea*, the Daughter of *Ariſtocrates*, and

Sister of *Aristodemus*: Which *Procleus*, as *Heraclides Ponticus* witnesses in his Book of Government, extended his Dominion almost over all *Arcadia*. By her he had two Sons *Cypselus* and *Lycophron*; of which the younger became a Wise Man, the elder grew a meer Natural. After some time, in the height of his Passion he threw his Wife under the Stairs, being then big with Child, and spurn'd her to death, incensed thereto by his Harlots; which afterwards, nevertheless, he flung into the fire and burnt: And then renounc'd his Son *Lycophron*, and sent him into *Corcyra*, for weeping at his Mother's Funeral. However, when he grew in years he sent for him again to invest him in the Tyranny while he liv'd. Which the *Corcyreans* understanding, resolved to prevent his design, and so slew the young Prince. At which *Periander* enrag'd, sent their Children to *Alyattes* to be Eunuchiz'd. But when the Ship arriv'd at *Samos*, the Children, upon their supplications to *Juno*, were sav'd by the *Samians*. Which when the Tyrant understood, he dy'd for very anguish of mind, being at that time fourscore years of Age. *Socrates* affirms, That he dy'd before *Crœsus*, one and forty years before the forty ninth *Olympiad*. *Herodotus* also reports, That he was entertain'd

tertain'd by *Thraſybulus*, Tyrant of the *Mileſians*. In like manner *Ariſtippus* in his firſt Book of Antiquities relates thus much farther concerning him, How that his Mother *Cratea*, being deſperately in love with him, privately enjoy'd him, nothing ſcrupulous of the Crime: But that when the Inceſt came to be diſcover'd, he grew uneaſie to all his Subjects, out of meer madneſs that his inſane Amours were brought to light.

Ephorus, moreover, tells us another Story, That he made a Vow, if he won his Chariot Race at the *Olympic* Games, to offer up a Golden Statue to the Deity. But when he had won the Victory, he wanted money; and therefore underſtanding that the Women would be all in their Pomp, upon ſuch a ſolemn approaching Feſtival, he ſent and deſpoil'd 'em of all their Rings, and Jewels, and by that means ſupply'd himſelf for the performance of his Vow.

Some there are who report, That deſigning to conceal the Place of his Burial, he made uſe of this Invention. He commanded two young Men (ſhewing 'em a certain Road) to ſet forth in the night, and to kill and bury him they met firſt; after them he ſent four more, with command to kill and bury them; and after thoſe he ſent a greater

ter number, with the ſame Orders; by which means meeting the firſt he was ſlain himſelf. However the *Corinthians* would not ſuffer his ſuppoſed Tomb, to go without an *Anagram*, in memory of ſo great a Perſon, in theſe words.

For Wealth and Wiſdom Periander *fam'd*
Now Corinth *holds, the place where once (he reign'd.*
Cloſe to the Shore he lies, and that ſame Earth
Conceals him now, that gave him once his Birth.

To which we may add another of our own.

Ne'er grieve becauſe thou art not Rich or Wiſe:
But what the Gods beſtow, let that ſuffice.
For here we ſee great Periander *gone,*
With all his Wealth, and all his high Renown;
Extinct, and in the Grave laid low; for all
His Art and Wit could not prevent his Fall.

It was one of his Admonitions to do nothing for Money's ſake, and to Princes that deſigned to reign ſecurely, to guard themſelves with the good Will of their Subjects, not with Arms. Being asked why he perſiſted to govern ſingly? He anſwered, Becauſe 'twas equally dangerous to reſign, whether willingly or by Compulſion. Some

Some of his Apothegms were these. *That Peace was a good thing, Precipitancy dangerous: That Democracy was better than Tyranny: That Pleasure was Corruptible and Transitory; but Honour Immortal. In Prosperity, said he, be moderate, in Adversity Prudent. Be the same to thy Friends, as well in their Misfortunes as in all their Splendour. Be punctual to thy Promises. Beware of betraying a Secret. Punish not only Offenders, but those that design to Offend.* He was the first that made use of a Life-guard, and that changed Democratical Government into Tyranny, nor would he permit every one that desired it, to live in the City, as *Euphorus* and *Aristotle* testify.

He flourished in his Prime, about the thirty third Olympiad, and reigned full Forty Years. Nevertheless *Sotion Heraclides*, and *Pamphila* affirm, That there were two *Periander*s, one a Tyrant, the other a *Wise Man*, and that the Tyrant was an *Ambraciote*; however *Neanthes* of *Cyzicum* will have 'em to be Cousin-Germans. *Aristotle* also asserts the *Corinthian* to be the *Wise Man*; and *Plato* denies it. Whoever it were he designed it seems to have digged down the Neck of the *Isthmus*: and his Motto was this, *Premeditation does all things*. There are also extant several Epi-

stles

ſtles of his, and among the reſt theſe that follow.

Periander to the *Wiſe Men.*

'IMmortal Thanks to *Pythian Apollo*, 'that my Letters found ye all toge-'ther: And therefore I expect your Co-'ming, aſſuring you of a welcome befit-'ting the quality of your Perſons. For 'ſeeing that you were ſo ready the laſt 'Year to viſit *Sardis* in *Lydia*, I make no 'queſtion but that you will vouchſafe your 'Company to the Tyrant of *Corinth*, nor 'will the *Corinthian* be unmindful to con-'gratulate your coming to *Periander*'s Ha-'bitation.

Periander to *Procleus.*

'I Do not hear the Crime which thy 'Wife committed was done voluntari-'ly, and therefore thou wilt do ill, if 'thou ſhalt act premeditately any thing 'againſt thy ungrateful Son. Forbear 'therefore thy Cruelty toward the Youth, 'or I will aſſiſt and defend him, in regard 'he has ſuffered enough already.

We alſo find another Letter, written from *Thraſybulus* to *Periander*, in theſe Words.

Thraſybulus

Thraſybulus to *Periander.*

'WE diſſembled nothing to thy He-
'raulds, for I led him to the
'ſtanding Corn, and with my wand in his
'Preſence, ſtruck off the Ears that grew
'up above the reſt: ask him therefore,
'and he will tell thee what he heard me
'ſay, and what he ſaw me do. Then
'follow my advice, if it be thy deſign to
'eſtabliſh thy regal Power, cut off
'the Principal Men of the City, whether
'Friends or Enemies: For Friends and Foes
'are to be alike ſuſpected by a Tyrant.

THE

LIFE of *ANACHARSIS.*

ANACHARSIS, a *Scythian*, was the Son of *Gnurus*, and Brother of *Cadovidas* King of the *Scythians*; his Mother being a *Grecian*; by which means he ſpoke both the Languages.

He wrote concerning the Laws of the *Scythians*, the Rites and Solemnities among the *Grecians*, concerning a frugal Life, and military affairs, to the Number

of

of nine Hundred Verſes. Being bold and reſolute in Speaking, he gave occaſion to the Proverb, That whoever imitated his reſolution, was ſaid to ſpeak like a *Scythian*.

Soſicrates affirms that he arrived at *Athens* about the Forty ſeventh *Olympiad*, at what time *Eucrates* was chief Magiſtrate of the City. *Hermippus* relates, That at the ſame time he went to *Solon*'s Houſe, and bid one of the Servants tell his Maſter, that *Anacharſis* was at the Door, deſirous of his Acquaintance, and, if it were convenient, to be his Gueſt; which Meſſage the Servant repeating to *Solon*, was ſent back with this Anſwer, That Gueſts were made by thoſe that were in their own Country. Upon which, *Anacharſis* entred into the Houſe with this Complement; *Now then*, ſaid he, *I am in my own Country, and it belongs to me to make the Gueſts.* Thereupon *Solon* admiring the dexterity of the Perſon, not only gave him admittance, but made him one of his moſt intimate Friends. Sometime after returning into *Scythia*, while he endeavoured to alter the Laws of his Country, and to introduce the *Grecian* Conſtitutions, he was ſhot through the Body by his Brother, as he rode a Hunting, breathing forth theſe laſt words as he expired: For my Learning's

ing's ſake I was preſerved in *Greece*, but periſhed, through Envy at Home, and in my Country. Others ſay that he was ſlain, as he was offering to the Gods after the *Greek* manner. However it were, the firſt report produced this Anagram of ours.

Through many Regions view'd, and dangers paſt,
Great Anacharſis *home returns at laſt;*
And ſtraight by ſoft Perſwaſion ſeeks to draw
The ruder Scythians *to the* Grecian *Law.*
But ere th' imperfect words he could impart,
A feather'd Arrow pierc'd his bleeding heart.

He was wont to ſay, that the Vine bare three ſorts of Cluſters: the firſt of Pleaſure; the ſecond of Debauchery; and the third of Diſcontent and Repentance. He admired how it came to paſs, that in the Contentions among the *Grecian* Artificers, the worſt Artiſts were ſtill made the Judges of the Diſpute. Being asked how a Man might beſt preſerve himſelf Sober? He anſwered, *By ſetting before the Eyes the evil Behaviour of thoſe that drank to Exceſs.* He wondred why the *Grecian* Legiſlators enacting Laws againſt the Injurious, honoured the Wreſtlers, that daily miſchiefed one another. When he underſtood the Plancks of a Ship to be but

but four Fingers thick, he ſaid that was the diſtance between Death, and thoſe that went by Sea. He called Oil the *Provocative of Madneſs*, obſerving that the Wreſtlers being anointed with it, were the more enraged one againſt another. *How comes it to paſs*, ſaid he, *that they who forbid Lying, Lye ſo frequently in the common Victualling-Houſes?* He was wont to wonder why the *Greeks* at the beginning of their Banquets, drank in little Cups; but when their Stomachs were full, ſtill quaff'd on in large Bowls? Upon his Statues this admonition is generally engraved, *to govern the Tongue, the Belly, and the Privy-Members.* Being asked whether there were any Fifes in *Scythia*, he made anſwer, *No, nor any Vines neither.* To the queſtion what ſort of Ships were ſafeſt? He anſwered, *Thoſe that were come into Harbour.*

Another thing he alſo admired among the *Grecians*, that they left the Smoke behind in the Mountains, and brought the Wood into the City. To the queſtion which were moſt, the Living or the Dead? he replied with another Queſtion, in the number of which they ranked thoſe that ventured by Sea? To an *Athenian* that upbraided him for being a *Scythian*, he retorted, *My Country indeed is a reproach to me,*

me, but thou to thy Country. To the queſtion, What was good or bad in Men? He anſwer'd, *The Tongue.* He us'd to ſay, 'twas better to have one good friend, than many that were Men of no worth. He accounted the Market a place appointed for Men to deceive one another, and diſplay their Avarice. Being affronted by a young Man at a Compotation, *Young Man,* ſaid he, *if thou canſt not bear Wine in thy Youth, thou wilt carry Water when thou art Old.* He is ſaid to have invented for the benefit of Mankind, the Anchor, and the Potters Wheel.

There is alſo extant the following Epiſtle of his to *Cræſus.*

Anacharſis to *Cræſus.*

'I Came into *Greece,* O King of the *Lydians,* to learn their Cuſtoms, and 'their Conſtitutions. I want no Gold, as 'having ſufficient for a better *Scythian* 'than my ſelf, to carry me back into my 'Country. Nevertheleſs I will attend 'thee at *Sardis,* eſteeming, as a high ho'nour, thy friendſhip and familiarity.

THE LIFE of MYSO.

MYSO the Son of *Strymon* (according to *Soſicrates*, who follows *Hermippus*) was a *Chenean* by Birth, ſo call'd from a certain *OEtæan* or *Laconian* Village, and is reckon'd in the number of the *Seven Wiſe Men*. Others ſay that his Father was a Tyrant of ſome City not mention'd.

It is reported, That when *Anacharſis* enquir'd of the Oracle, whether any one were wiſer than himſelf, the Prophetess return'd that Anſwer already recited in the Life of *Thales*.

OEtæan Myſo, *born in* Chenes, *I*
For Wiſdom far before thee magnifie.

Thereupon *Anacharſis*, to ſatisfie his curioſity, came to the Village, where he found *Myſo* in the Summer-time fitting the handle to his Plough, *To whom*, O Myſo, ſaid he, *'tis not now the Seaſon for Ploughing*: *No*, reply'd *Myſo*, *but 'tis time to prepare.*

Others report, that the Oracle did not anſwer *OEtæan*, but *Eteian*; and they are very

very diligent in their enquiries who that *Eteian* ſhould be? *Parmenides* aſſerts it to be the Village of *Laconia*, where *Myſo* was born. *Soſicrates* affirms him to have been an *Eteian* by the Father's ſide, but a *Chenean* by the Mother's ſide. *Euthyphron* the Son of *Heraclides Ponticus*, aſſerts him to have been a *Cretan*, for that *Eteia* was a City of *Creet*. *Anaxilaus* will have him an *Arcadian*. *Hipponax* alſo makes mention of him, in theſe words, *And* Myſo, *whom* Apollo *prefer'd for the wiſeſt of Men*. Laſtly, *Ariſtoxenus* in his *Medleys* relates, That he differ'd little in his Diſpoſition and Manners from *Apemas* and *Timon*; as being a *Man-hater*, and once found laughing by himſelf in a Solitary Place. And when he was ask'd by him that had ſo diſcover'd him, why he laugh'd by himſelf? He anſwer'd, *At that very Accident*. *Ariſtoxenus* therefore calls him ignoble, as not being born in a City, but in a Village, and that an obſcure one too. Which obſcurity of his Birth was the reaſon that many of his ſayings are attributed to the Tyrant *Piſiſtratus*, by moſt Authors, except *Plato*; for he makes mention of him in his *Protagoras* in the ſtead of *Periander*.

He was wont to ſay that things were not to be examin'd by words, but words

by things; for that actions were not performed for the sake of words, but that words were fram'd to set forth actions. He dy'd in the ninety seventh year of his Age.

THE LIFE *of* EPIMENIDES.

EPimenides (according to *Theopompus* and several others) was the Son of *Phæstius*: Of *Dosiades*, as some say; as others, of *Agesarchus*: However it were, he was by Birth a *Cretan*, born in *Gnossus*, where according to the nature of the Village, he is said to have chang'd his shape.

It is reported of him, that when he was young, his Father sent him a field to fetch home a Wether; but that he in the heat of the day, turning aside out of the way, enter'd into a Cave, and there falling asleep, slept on for fifty seven years together. When he awak'd, he went to seek the Wether, as one that believ'd he had slept not above an hour or two; but not finding it, he return'd to the Village. Where when he saw an unexpected change of unknown Faces, and found the Land

Land in the poſſeſſion of a ſtranger, he haſten'd to the City. At what time when he enter'd his own Houſe, he was ask'd who he was, and what he would have? He began to be in a deep amaze, till being with much ado known by his younger Brother, who was now grown into years, from him he underſtood the whole Truth. Upon which his fame flying over all *Greece*, he was look't upon as one belov'd of the Gods. Whence it came to paſs, that the *Athenians* being afterwards infected with a ſore Peſtilence, upon the anſwer which they receiv'd from the *Oracle*, that their City was to be purify'd, they ſent *Nicias*, the Son of *Niceratus*, into *Creet* to bring away *Epimenides*. Who coming in the forty ſeventh *Olympiad*, purify'd the City, and ſo the Plague ceas'd. To which purpoſe he took certain black and white Sheep, and driving 'em to the next Village, let 'em go which way they pleaſed of their own accord, ordering thoſe that follow'd 'em, to kill 'em in the place where they reſted, and then to Sacrifice 'em to the peculiar Deity. Inſomuch that to this day there are to be ſeen ſeveral Altars in ſeveral of the *Athenian* Villages, erected to an unknown Deity, in memory of this Expiation. But by others, the cauſe of that Peſtilence is attributed to

the *Cylonian* Fact, for which two young Men *Cratinus* and *Cteſibius* dy'd, and ſo the City was freed from the preſent Calamity. Thereupon the *Athenians* order'd a Talent to *Epimenides*, and provided him a Ship to carry him back to *Creet*. But he refuſing the money, deſired only to make a League of Friendſhip between the *Athenians* and the *Gnoſſians*; and ſo returning home, within a ſhort time after he dy'd, in the hundred fifty ſeventh year of his Age, according to *Phaſgo*, in his Hiſtory of long Livers: As the *Cretans* relate, in his two hundred ninety ninth year: But, as *Xenophanes* the *Colophonian* teſtifies that he heard by report, in his hundred fifty fourth.

He wrote the Hiſtory of the *Curetes*, and *Corybants*, and the Pedigree of the Gods, to the number of ſix thouſand Verſes. Alſo concerning the building and furniture of the Ship *Argos*, and *Jaſon*'s Voyage to *Colchos* to the number of ſix thouſand five hundred Verſes. In Proſe he wrote of the Sacrifices and Commonwealth of the *Cretans*; and of *Minos* and *Rhadamanthus*, to the number of four thouſand Verſes. He alſo erected among the *Athenians* a Temple to the Venerable Gods, as *Lobon* teſtifies in his Treatiſe of the Poets. He is alſo ſaid to be the firſt that

that erected Temples, and purify'd Houſes and Fields by Proceſſions and Sacrifices.

Some there are, who aſſert that he never ſlept, but only retir'd himſelf out of the way, buſily employ'd about the cutting of Roots. There is alſo an Epiſtle of his to *Solon*, concerning the Republic which *Minos* erected among the *Cretans*. But *Demetrius* the *Magneſian*, in his Treatiſe of the Poets, denies the Epiſtle to be Legitimate, as not being writt'n in the *Cretan*, but *Attic* Language, and that not very ancient neither. However I found another Epiſtle of his in theſe words.

Epimenides to *Solon*.

'BE of good courage, my dear 'Friend. For had the *Athenians* 'been accuſtomed to ſervitude, and wan-'ted good Laws, when *Piſiſtratus* erected 'his Tyranny, he had eſtabliſh'd himſelf 'for ever. But now he has not enſlav'd 'a ſordid People; but ſuch as remembring '*Solon*'s Laws, bemoan themſelves out of 'meer ſhame, and will no longer brook 'his ſeverity. But though *Piſiſtratus* have 'invaded the Liberty of the City, yet I 'hope the Tyranny will not deſcend to 'his Succeſſors. And therefore I would

'not have thee wander about too far, but 'come into *Crete*, where there is no single 'Monarch to trouble thee. And beware 'that none of his friends do light upon 'thee by the way, leſt miſchief befall 'thee.

Some there are, by the report of *Demetrius*, who affirm, that he receiv'd his Food from the Nymphs, which he preſerv'd in the Hoof of an Ox; of which he took a little at Times, never needing Evacuation; but that he was never ſeen to Eat. *Timæus* alſo makes mention of him in his Second Book.

Others there are who ſay, that the *Cretans* offer'd Sacrifices to him, as a God; for they aver him to have been moſt skillful in Divination. And therefore obſerving the Munichtrian Port among the *Athenians*, he told 'em, that if they knew what Calamities that place would bring upon their City, they would tear it up with their Teeth. He is ſaid to be the firſt who call'd himſelf *Æacus*, and foretold the *Lacedæmonians* the Bondage which they ſhould endure under the *Arcadians*, often pretending that he roſe from death to life. *Theopompus* alſo relates, That when he was laying the Foundations of a Temple to the Nymphs, a voice was heard from

from Heaven, *Not to the Nymphs, but to Jove himſelf.* He likewiſe foretold the *Cretans* the iſſue of the War between the *Lacedæmonians* and *Arcadians*; in which War being deſerted by the *Orchomenians*, they fell into the power of their Enemies.

There are not wanting ſome who affirm, That he waxed old in ſo many days as he ſlept years, which *Theopompus* alſo teſtifies: And *Murianus* aſſerts, That he was by the *Cretans* call'd *Curetes*. The *Lacedæmonians* preſerv'd his Body within their City, being adviſ'd ſo to do by a certain Oracle, as *Soſibius* the *Lacedæmonian* reports.

There were two more of the ſame name beſides, the one a writer of Genealogies; and the ſecond, one that writ the Hiſtory of *Rhodes* in the *Doric* Dialect.

THE *LIFE of* PHERECYDES.

THE *Syrian Pherecydes* was the Son of *Badys*, as *Alexander* in his Succeſſions reports, and a Hearer of *Pittacus*. He was the firſt, as *Theopompus* teſtifies, that wrote among the *Greeks*, concerning Nature

ture and the Gods; more than that, he is famous for many wonderful things; for as he was walking near the Sea-ſhoar upon the Sand, ſeeing a Ship under Sail right afore the Wind, he foretold, that the Veſſel would ſink in a ſhort time; which ſoon after happen'd in his ſight. Another time, after he had drank a draught of Water drawn out of a Well, he foretold an Earthquake within three days, which fell out, as he ſaid. Travelling thro' *Meſſana* to *Olympia*, he adviſ'd his Friend and Hoſt *Perilaus* to depart from thence with all his Family; which he neglecting to do, *Meſſana* was ſoon after taken by the Enemy. He was wont to tell the *Lacedemonians*, that neither Gold or Silver were to be valu'd or admir'd. And the ſame night that *Hercules* commanded the Kings to obey *Pherecydes*, the Deity gave him notice of it in a Dream. However, ſome there are do aſcribe theſe things to *Pythagoras*.

But *Hermippus* hath this further of *Pherecydes*; that in the War between the *Magneſians* and *Epheſians*, he being deſirous that the *Epheſians* ſhould have the better, demanded of one that travel'd upon the Road, of what place he was? who anſwering of *Epheſus*, Then draw me, ſaid he, by the Legs, and lay me in the Territory

tory of the *Magneſians*, and bid thy fellow Citizens, after they have obtain'd the Victory, take care to bury me in that place; adding withal that he was *Pherecydes*: which when the Paſſenger had related to his Neighbours, they were in great hopes of victory. The next day they overthrew the *Magneſians*, and being Victors found *Pherecydes* dead, whom they not only honourably interr'd, but held in great veneration afterwards.

Some ſay that going to *Delphos* from *Corycium*, he threw himſelf from the top of a Mountain. But *Ariſtoxenus* writing of *Pythagoras*, and his familiar Acquaintance, affirms, that he dy'd of a ſickneſs, and was buried by *Pythagoras*. Some ſay that he ended his days of the Lowſie Diſeaſe, and that when *Pythagoras* coming to viſit him, ask'd him how he felt himſelf; he anſwer'd, thruſting his finger through the door, *my skin will tell thee*. Whence the Expreſſion was ever afterwards taken by the Philoſophers in a bad ſence.

Andro the *Epheſian* aſſerts that there were two of the ſame name, both *Syrians*. One, an Aſtrologer; the other a Theologiſt, whom *Pythagoras* admir'd. On the other ſide *Eratoſthenes* denies that there was any more than one *Syrian*; but that the

the other was an *Athenian*, and a writer of Genealogies. Moreover there is yet extant a little Treatise written by *Pherecydes* the *Syrian*, concerning the first Principle of all things, which begins thus.

Jupiter and Time are the same, and the Earth was always.

Upon his Tomb, as *Doris* testifies, this Epigram was inscrib'd.

In me all Wisdom ends, if there be more,
And that Pythagoras *enjoys this store;*
Tell him the Truth that Pherecydes *speaks,*
It springs again in him among the Greeks.

Ion the *Chiote* writes also thus concerning him.

How sweetly lives his incorrupted Soul?
Who all the Vertues did himself controul?
Credit the wise Pythagoras *who had seen*
The Customs and the Manners of most Men.

To which we may add that which follows, being one of our own, in *Pherecratian* Measure.

The Learned Pherecyde,
Whom Syria *boasts her own,*
So Fame reports it, dy'd
By Vermin over-run.

To

To the Epheſians *kind,*
His Body to Magneſian *Land*
He willingly reſign'd,
The Pledge of Glory gain'd,
By Victory next day:
'Twas th'Oracles Command,
Which he that only knew,
Reſolved to obey.
And thus to friendſhip true
He dy'd to ſave his friends.
So ſure it is that where
The Wiſe Men have their Ends,
They no leſs uſeful dye,
Than when they living were.

This happen'd about the fifty ninth *Olympiad*; leaving behind this Letter to *Thales*.

Pherecydes to *Thales*.

'MAyeſt thou dy well when thy fa-
'tal day approaches. I was ta-
'ken deſperately ill, when I receiv'd thy
'Letters; I was cover'd over with Ver-
'min, and a Quotidian Ague ſhook my
'Bones beſides. However I left it in
'charge with ſome of my Servants, that
'ſo ſoon as they had interr'd me, they
'ſhould convey the encloſed to thee.
'Which if thou do'ſt approve, ſhew it to
'the

'the reſt of the Wiſe Men; if not, con-
'ceal it: for my part I cannot ſay it plea-
'ſed me very much. I cannot commend
'it for infallibility, for I neither promis'd
'it, neither do I profeſs to know the
'Truth of all things. Something perhaps
'of the Theology thou may'ſt make uſe
'of, the reſt muſt be conſider'd. For
'I rather choſe to propoſe obſcurely, than
'to determine. But my Diſtemper every
'day increaſing, I am unwilling to loſe
'either any of my Phyſicians, or any of
'my Friends: And to thoſe that ask me
'how I do, I ſhew my finger through the
'Door, to let 'em ſee my condition, and
'bid 'em all be ſure to come next day to
'*Pherecydes*'s Funeral.

And theſe are they who were call'd the *Wiſe Men*, to the number of which there are ſome who add *Piſiſtratus* the Tyrant. Now we come to the Philoſophers, and therefore firſt let us begin with the *Ionick* Philoſophy, of which we have already declar'd *Thales*, the Inſtructor of *Anaximander*, to be the firſt Founder.

The End of the Firſt Book.

Diogenes Laertius,

Containing the

Lives, Opinions, *and* Apophthegms

Of the moſt Famous

PHILOSOPHERS.

The Second Book,

Tranſlated from the *Greek* by *Sam. White*, M.D.

The LIFE of

ANAXIMANDER.

Anaximander, a *Mileſian*, was the Son of *Praxiades*. He held that the Beginning and Principle of all things was the *Vaſt Immenſity*; however no way bounding the Air, the Water, or any other Thing. That the parts were ſubject to *Alteration*; but that the whole was immutable; that the Earth lay in the middle, as it were claiming the place of a Center, being of a Spherical

rical Figure. That the Light of the Moon was a false Light, as being borrowed from the Sun; which was at least equal to the Earth, and the most pure sort of Fire.

He was the first inventer of the *Gnomen*, which he fixed in the Dials of *Lacedæmon*, which were then no other than places proper for the observation of the Shadows which the Sun cast; whereby, as *Phavorinus* records in his Universal History, he mark'd out the *Tropics* and *Equinoxes*, and erected *Horoscopes*. He was also the first who undertook to delineate the *Perimeter* or Circuit of the Earth and Sea, and to frame a Sphere that 'embody'd both those Elements. Which done, he set down in writing a short Exposition of such things as occur'd most plainly to his Apprehension.

In the second year of the fifty eighth *Olympiad* he had attained to the sixty fourth year of his Age, as *Apollodorus* the *Athenian* declares in his Chronicle, and dy'd not long after; but he flourish'd in his prime, during the Reign of *Polycrates*, Tyrant of *Samos*.

It is reported, That one time among the rest, as he was singing, certain Boys laugh'd at him, which when he understood, *Therefore*, said he, *it behoves us to sing so much the better, because of the Boys.*

There

There was alſo another *Anaximander*, a *Mileſian* likewiſe, who was an Hiſtorian, and wrote in the *Ionic* Dialect.

The LIFE of *ANAXIMENES.*

Anaximenes, a *Mileſian* alſo, was the Son of *Euryſtratus*, and a Hearer of *Anaximander*, and as ſome ſay, of *Parmenides* likewiſe.

He affirm'd the Air and the *Infinite Immenſity* to be the beginning of All things, and that the Stars did not move above the Earth, but round about it. He wrote in the *Ionic* Dialect, affecting a plain and conciſe Style. He was born in the ſixty third *Olympiad*, as *Apollodorus* teſtifies, and dy'd about the time that *Sardis* was taken.

There were alſo two others of the ſame name, born in *Lampſacus*; the one an Orator; the other, an Hiſtorian, and Nephew to the *Rhetorician*, who wrote the Hiſtory of *Alexander*'s fam'd Atchievements.

There are likewiſe extant two Epiſtles of *Anaximenes* the Philoſopher to *Pythagoras*, of which the firſt runs thus.

Anaximenes to *Pythagoras*.

'*Thales* himſelf in the progreſs of 'his Studies from the flower of 'his Youth to his Old Age, was not alto-'gether free from misfortune. For, as it 'was his cuſtom, going forth one night 'with his Maid Servant to behold the 'Stars, in the midſt of his ſerious Contem-'plation, forgetting the ſituation of the 'place, while he went forward gazing up 'to the Skies, he fell down a ſteep Preci-'pice. This was the end, ſay the *Mileſi-'ans*, of that famous Aſtrologer. But we, 'among the reſt of his Scholars, forget 'not the Man, nor our Children, who are 'his Diſciples likewiſe: But we embrace 'his Doctrine, and aſcribe the beginning 'of all our Learning to *Thales*.

His ſecond Epiſtle was this that follows.

Anaximenes to *Pythagoras*.

'CErtainly thou did'ſt conſult our Ad-'vantage more than our ſelves, in 'returning from *Samos* to *Crotona*, where 'thou liveſt in Peace. For the Sons of '*Æacus* are offenſive to others, and for 'the *Mileſians*, they are in ſubjection to 'their

'their Tyrants. And the King of the 'Medes threatens us ſeverely too, unleſs 'we will ſubmit our Necks to the Yoke 'of Servitude: But as yet the *Ionians* ſeem 'readily reſolv'd to fight with the *Medes* 'both for their own, and the Liberty of 'their Neighbours. But the Enemy ſo 'ſurrounds, and over-powers us at pre-'ſent, that we have little hopes to pre-'ſerve it. How then is it poſſible for *A-'naximenes* to mind his Contemplation of 'the Skies, living as he does, in continual 'dread of Perdition or Slavery. But 'thou enjoyeſt a perfect Tranquillity, ho-'nour'd by the *Crotonæans*, and other *Ita-'lians* and crowded with Diſciples out of 'Sicily.

The LIFE of

ANAXAGORAS.

Anaxagoras, a *Clozomenian*, the Son of *Hegeſibulus*, or *Eubulus*, was a diligent Diſciple of *Anaximenes*.

He was the firſt who attributed to *Matter* Senſe and Reaſon; thus beginning his great Work, which is both delightful, and loftily compos'd, All things at the be-

ginning ſprung together; then came the World's *Intelligence*, and ſhap'd and embelliſh'd every individual Species; whereas it was call'd the *Great Intelligence*. Of which thus *Timon* in his *Silli*.

For thus fam'd Anaxagoras *profoundly taught,*
That the vaſt Mind like ſome great Hero fought
Rebellious Chaos, *that diſdain'd controul;*
And then it was, that the Worlds mighty Soul
Millions of ranging formleſs Bodies fix'd;
Rammaſs'd, Compacted, here conjoyn'd, there mix'd;
Until at length the vanquiſh'd Maſs gave o're,
And all agreed, that was confus'd before.

This Perſon was not only eminent for his Birth and Riches, but for the Grandeur of his aſpiring Mind. For he ſurrender'd his Patrimony to his Relations; at what time being by them tax'd for neglecting his Eſtate; *What then*, ſaid he, *are not you ſufficiently able to take care of it?* Soon after he left 'em all, and retir'd himſelf to the Contemplation of Nature, not minding publick or private Affairs. Inſomuch that to one who thus accoſted him; *What! then takeſt thou no care of thy Country?*

Country? *Yes*, said he, *no Man more*, pointing to the Heav'ns.

He is said to have been twenty years of Age when *Xerxes* invaded *Greece*, and to have liv'd seventy two. But *Apollodorus* in his Chronicle, affirms him to have flouriſh'd in his prime in the Seventieth *Olympiad*, and that in the firſt year of the Se- Seventy eighth *Olympiad* he ended his days.

He began to divulge his Philoſophical Exerciſes at *Athens*, under *Callias*, in the twentieth year of his Age, as *Demetrius Phalereus* reports, in his Compendium of the *Athenian Rulers*: Where, they ſay, he continu'd thirty years.

He affirm'd the Sun to be a maſſy Plate of Red-hot Iron, bigger than the *Peloponneſus*. Which ſome aſſert to have been the Opinion of *Tantalus* before him. He held that the Moon was full of Habitations, Mountains and Vallies; and that the Principles of all things were endu'd with ſimilitude of Parts. For that as the duſt and filings of Gold might be embody'd into a Maſs; ſo was the Univerſe compos'd of little Bodies conſiſting of ſimilar Particles. That heavy Bodies poſſeſs'd the lowermoſt place, as the Earth; Light things the uppermoſt, as Fire; and the Middlemoſt he aſſign'd to Air and Wa-

ter. That the Sea lay below the Earth, which was broad; the moisture being exhaled by the Sun. That the motions of the Stars were at first disorderly and confus'd, as it were over the Top of the Earth, or the *Pole* which always appears: but that afterwards, the change of *Inclination* happen'd: That the Milky-way was only the Reflexion of the Sun, where none of the Stars could cast their Light. That Comets were only the Meeting together, or Conjunctions of all the Planets sending forth flames of Fire, which danc'd to and fro according to the Motion of the Air. That the Rarifying the Air by the Sun was the occasion of Winds. That Thunder was a compression of the Clouds; Light'ning a brushing of the Clouds one against another. That an Earthquake was the return of the Air from the Subterraneal Parts. That all Living Creatures sprung at first from a mixture of Moist, Hot and Earthy; and then begat each other. That Males were generated in the right, Females in the left side of the Womb.

It is reported that he foretold the fall of the Stone, near the River of *Ægos*, call'd *Ægos-Potamos*, which he said would fall from the *Sun*. Whence *Euripides*, who was his *Disciple*, in his fable of *Phaeton*, calls

calls the Sun a *Golden Maſs*, or *Clod of Gold*. Coming to *Olympia*, he ſate himſelf down, covered with a Leathern Hide, as if it had been going to rain; and being asked, whether he thought the Sea would ever overflow the Mountains of *Lampſacus*? *Yes*; ſaid he, *unleſs it want time*. To the queſtion, to what purpoſe he was Born? He replied, *To contemplate the Sun, the Moon, and the Heavens*. To one that told him, he had loſt the *Athenians*. *Not ſo*, ſaid he, *but they me*. Beholding *Mauſolus*'s Tomb, *A ſumptuous Monument*, ſaid he, *is a great Eſtate Metamorphoſed into Stone*. To one who griev'd that he ſhould dye in a foreign Country, *The Deſcent*, ſaid he, *to the Infernal Shades is every where alike*. He was the firſt, as *Phavorinus* relates in his Univerſal Hiſtory, who affirmed that *Homer's* Poem was compoſed of Vertue and Juſtice. To which Opinion of his *Metrodorus* of *Lampſacus*, his intimate Friend, is ſaid to have contributed very much, who was the firſt that eſſayed to write of Natural things in Poetry. However *Anaxagoras* was the firſt who ever publiſhed any Treatiſe written upon that Subject.

Silenus alſo farther reports, in his firſt Book of Hiſtory, that a Stone fell from Heaven in the time that *Dimylus* Ruled;

at what time *Anaxagoras* aver'd, that the whole Heaven was Compoſed of Stones; only that the Swiftneſs of the Circumrotation fixed 'em in their Places, which otherwiſe would ſuddenly looſen and fall down.

But as to his being called in Queſtion, there are various Reports. For *Sotion* in his Succeſſion of the Philoſophers, aſſerts that he was accuſed of Irreligion by *Cleo*, becauſe he held the Sun to be a Red-hot Maſs of Iron: for which, when *Pericles* his Scholar defended him, he was fin'd fifty Talents, and exiled his Country.

Satyrus alſo in his *Lives*, reports that he was accuſed by *Thucydides*, who always oppoſed *Pericles*, not only of Impiety, but Treaſon; and in his abſence was Condemned to Death. At what time when he received the News, both of the Sentence pronounced againſt him, and the Death of his Sons; as to his Condemnation, he anſwered, *That it was no more than what Nature had long before decreed, that both he and they ſhould Dye.* As to the Death of his Sons, he replied, *That he well knew, he had not begotten 'em to be Immortal.* Yet ſome there are, who attribute theſe Sayings to *Solon*, others to *Zenophon*. However *Demetrius Phalareus* records in his Treatiſe of old Age, that he buried his Sons with his own Hands. On the other

ſide

ſide *Hermippus* relates, that he was impriſoned, in order to his Execution. But then *Pericles* coming into the Aſſembly, asked the Rulers, whether they could accuſe him of any thing that reached his Life? who returning no anſwer; Why then ſaid he, I am his Diſciple, and therefore beware how ye deſtroy a Man impeached only by Malice and Calumny, but rather take my Advice, and let him go. Which was accordingly done. However he took the affront ſo hainouſly, that he would not ſtay in the City.

In oppoſition to this, *Jerome* in his ſecond Book of *Commentaries*, aſſerts, That *Pericles* cauſed him to be brought into Court, tottering every Step he went, as being ſpent with Age and long Sickneſs; and that he was acquitted rather through the Compaſſion of the Judges, than that he was found innocent of what was laid to his Charge. So ſtrangely do Authors vary in their Reports concerning his Condemnation.

He was alſo thought to have born *Democritus* a grudge, for refuſing him a Conference which he deſired. At length retiring to *Lampſacus*, he there ended his days. And being asked by the Magiſtrates of the City whether he had any particular Command to lay upon 'em, he deſired that

that the Boys might have Liberty to Play, every Year during the Month wherein he died, which Custom is observed to this Day. He was honourably interred by the *Lampsacenses*, who caused this Epigram to be engraved upon his Monument.

Here he, who th' utmost bounds of Earth and Skies,
For Truth and Knowledg rang'd, entombed lies.

To which we shall add this other of our own.

For saying that the Sun was but a Mass
Of Iron Red-hot, doom'd Anaxagoras
To Death great Pericles *sav'd; which danger past,*
Another Error was his End at last.

There are also three more of the same Name. The first an Orator and Scholar of *Isocrates*. The Second a Statuary, of whom *Antigonus* makes mention; and the third a *Grammarian*, the Disciple of *Zenodorus*.

The

The LIFE of

ARCHELAUS.

Archelaus, an *Athenian*, or *Mileſian*, was the Son of *Apollodorus*, or of *Mido* as others affirm, the Diſciple of *Anaxagoras*, and *Socrates*'s Maſter. He was the firſt that introduced natural Philoſophy out of *Ionia* into *Athens*, and was therefore called the Naturaliſt. However he was the laſt Profeſſor of natural Philoſophy, *Socrates* ſoon after advancing the Study of *Ethics*, of which nevertheleſs, he himſelf, in his Life-time, did not ſeem to have been utterly Ignorant; for he made ſeveral of his publick Readings, upon the Subjects of Law, of Morality and Juſtice. Which being borrowed from him, and propagated by *Socrates*, he was therefore look'd upon as the firſt Inventor of *Ethics*. He aſſerted two Principles of Generation, Heat and Cold; and that Living Animals were firſt created out of Mud; and that *Good* and *Evil* did not proceed from Nature, but from the Law. For all which he gave theſe particular Reaſons; Firſt, that the Water being melted and diſſolved by the Heat, when it came

came to be thickned by the fiery Mixture, made the Earth; but being fluid, produced the Air: whence it came to paſs, that the one was curbed by the circular Motion of the Air, the other by that of the Fire. Then, that living Animals were begotten out of the hot Earth, which diſſolved the Mud into a Subſtance, almoſt like Milk, for their Nouriſhment: and that after the ſame manner Men were produced. He was the firſt who defined the Voice of Man to be the Repercuſſion of the Air; and affirmed that the Sea was a vaſt Body of Water, ſtrained through the Earth, into the Cavities of the terreſtrial Globe, that the Sun was the bigger of the Stars, and the *whole* was infinite.

Beſides this *Archelaus* there were three others of the ſame Name. The one *Chorographer*, who made a diſtinct Mapp of that part of the World, over which *Alexander* had marched. Another, who wrote of natural Productions: the third an Orator, who alſo wrote of the Art of *Rhetoric*.

The

The LIFE of *SOCRATES.*

Socrates was the Son of *Sophroniſcus* a Stone-cutter, and *Phenareta*, a Midwife, as *Plato* witneſſes in his *Theætetus*; however he challeng'd *Athens* for his Country, as being born in *Halopex*, a little Village in the *Athenian* Territory.

He is ſaid to have aſſiſted *Euripides* in compoſing his Tragedies. Which occaſion'd the following Verſes of *Mneſilochus*.

New from the Mint, the Phrygians *here behold,*
Made by Euripides, *as we are told;*
But whiſpers run that Socrates *was he*
Who gave perfection to the Tragedy.

In another place he calls him *Socrates's Wedge*: And *Callias* in his *Pedæta*, thus retorts upon *Euripides*.

And why not I look great? O Sir, you may;
For Socrates *aſſiſts your Verſe, they ſay.*

Nor is *Ariſtophanes* leſs ſevere in his *Clouds*. *This*

This is the great Euripides, *whose Plays*
Are full of Wisdom, but who bears the praise?

He was a Hearer of *Anaxagoras* as some report, but of *Damon*, as *Alexander* asserts in his *Successions*, who being condemned to death, he follow'd *Archelaus* the *Naturalist*, by whom he was belov'd in the worst Sence, as *Aristoxenus* relates. But *Doris* affirms, That he serv'd as an Apprentice, and then working at his Trade of a Stone-Cutter, made the Statues of the *Graces* in their Habits, which are to be seen in the *Acropolis*, or Castle of *Athens*. Which occasion'd the following lines of *Timon* in his *Silli*.

From These a shabby Stone-Cutter, forsooth,
A babler about Law, to tell ye truth,
His Learning boasts; the Grecian's *Prophet he,*
If you'l believe him, quaint in Sophistry,
A scoffing Droll, a Sub-Athenian; *more,*
The cursed'st Flatterer, e're known before.

For as *Idomeneus* relates, he was a very smart, and ready Orator; only the thirty Tyrants forbid all teaching or practising the Art of Rhetoric, as *Zenophon* testifies: And he is severely censur'd by *Aristophanes*, as one that could make a good Cause

of

of a bad one. Moreover, as *Phavorinus* writes in his *General Hiſtory*, he was the firſt who, together with *Æſchines*, his Scholar, taught *Rhetorick* in his Publick School. Which *Idomeneus* alſo teſtifies in his Life of *Socrates*. He was alſo the firſt who diſcours'd of the Government to be obſerv'd in Humane Life and Converſation, and the firſt of the Philoſophers who was publickly Executed after Condemnation. And *Ariſtoxenus* alſo the Son of *Spintharus* reports him to have been the firſt that demanded money for teaching. But *Demetrius* of *Byzantium* relates, that *Crito* brought him off from that Mercenary Trade of begging, and growing in love with his great Parts, and the perfections of his Mind, became his bountiful Scholar. After he had cry'd down Natural Philoſophy, as neither beneficial nor profitable to Mankind, he introduc'd Ethicks, which he publickly taught in the Work-Houſes, and Market-places; exhorting the People only to ſtudy that, which according to the Verſe in *Homer*,

In civil Converſe and each Family
Might civil moſt, or moſt deſtructive be.

And ſuch was his vehemency in diſcourſe, that he would frequently bend his

his fists, knock his knuckles one against another, and twitch the hairs of his Beard from his Chin, after such a strange manner, that the People contemning his antic Gestures, would laugh at him, and offer him twenty affronts; which nevertheless he bore with an extraordinary Patience. Insomuch that once being spurn'd and kick'd by a certain Person, to another that admir'd at his forbearance, he made answer, *What if an Ass had kick'd me, should I have presently sued him for it?* Thus much *Demetrius*. He never thought it necessary to travel, unless, when any occasion call'd him to the Wars. All the rest of his time he staid at home, and spent it wholly in conversing and disputing with his familiar Friends; not so much to convince them of their own Opinions, as to find out the Truth himself. To *Euripides*, who ask'd him what he thought of a Treatise of *Heraclitus*'s, which he had given him to read, he reply'd, *Those things that I understand are Genuine and Masculine; and so perhaps may they be likewise which I do not understand; yet they want a Delian Diver.*

He was very careful to exercise his Body, and therefore he enjoy'd a most healthy and strong Constitution: Insomuch that in the Expedition against *Amphipolis*, at

at the Battle of *Delius*, he ſav'd *Xenophon* that was fallen from his Horſe, and mounted him again. And when all the reſt of the *Athenians* fled, he retreated fair and ſoftly, and frequently look'd back without the leaſt diſturbance, reſolv'd to have defended himſelf, had any one adventur'd to aſſail him. He alſo ſerv'd in the War againſt *Potidæa* by Sea; in which Expedition he is reported to have ſtood a whole night in one Poſture. More than that, after a ſingle Victory obtain'd by his own Valour, he yielded the honour of the action to *Alcibiades*, by whom he was highly eſteem'd, as *Ariſtippus* relates, in his fourth Book of *Ancient Delights*. *Io* the *Chiote* reports him to have travel'd with *Archelaus* into *Samos*. *Ariſtotle* alſo affirms, that he viſited *Pytho*; and *Phavorinus* in his firſt Book of *Remembrances*, that he ſurvey'd the *Iſthmus*.

He was a perſon reſolv'd and obſtinate in his Opinions, and a great Champion of *Democracy*, which is apparent from hence, that he withſtood both *Critias*, and his Faction, who commanded *Leontes* the *Salaminian*, a rich Man, to be ſent for, that he might be put to death; and was the ſole Perſon that adventur'd to pronounce judgment, contrary to the ten moſt powerful Captains; and when the Priſon doors

were set open to him, to go where he pleas'd, refus'd; severely chid those that wept for him; and when fetter'd, mollify'd the fury of his Enemies with his soft and smooth Language. He was a person contented with his present condition, and Majestic. So that, as *Pamphila* relates, when *Alcibiades* had giv'n him a large piece of ground whereon to build him a House; said he to his Benefactor, *Hadst thou given me a pair of Shoes, and a Hide to make 'em my self, would it not appear very ridiculous in me to accept it?* And when he saw the vast variety of Commodities that were put to sale among the Multitude, he was wont to say to himself, *How many things are there in the World of which I have no need!* And it was his custom frequently to repeat the following *Iambicks.*

Silver and Purple, breeding so much strife,
Fit for Tragœdians, not for Humane Life.

He despis'd *Archelaus* the *Macedonian*, *Scopas* the *Crannonian*, and *Eurylochus* the *Larissæan*, refusing the money which they sent him, nor vouchsafing so much as to give 'em a visit. So orderly and temperate in his Dyet, that in all the Contagions which happen'd at *Athens* in his time, he never was sick.

Aristotle

Aristotle tells us, that he married two Wives; the first *Xantippe*, by whom he had a Son call'd *Lamprocles*. The second *Myrto*, Daughter of *Aristides* the *Just*; whom he marry'd without any Portion; and by whom he had *Sophroniscus*, and *Menexenus*. Some there are who affirm, That *Myrto* was his first Wife; though others report that he was marry'd to both at the same time; and among the rest *Satyrus*, and *Hieronymus* the *Rhodian*. For it is said, that the *Athenians* finding a decay of Men, and that there was a necessity of propagation, made a Decree, that any Man might marry one Town-born Wife, and get Children of another; which *Socrates* did.

He had a loftiness of mind that scorn'd all those who ridicul'd him. He glory'd in his frugality, and was frequently wont to say, That he who eat with an Appetite, had the least need of variety of Food. And he that drank with a Gusto, least desired change of Liquor: And that he who wanted least, came neatest to the Gods. And this we may learn from the Comœdians, not aware of the Encomiums which they give him, while they labour to vilifie him. As for Example in *Aristophanes*,

In Wiſdom juſtly aſpiring to excell,
How ſweetly 'mong th' Athenians *doſt thou dwell!*

And then again,

Serious and Muſing though we know thee well,
For Toil attends on Queſt of knowledge ſtill,
Yet thou Eternal Drudge, or ſit, or walk,
Art never tyr'd with pondering, nor with talk,
Cold ne'er moleſts thee, nor the fond deſire
Of ſumptuous Food, or Wine, which Fools admire.

Moreover, *Amipſias* introducing him in a long Thread-bare Cloak, thus beſpeaks him: "O *Socrates*, of a few Men the beſt, "of many the vaineſt, and art thou at "laſt come amongſt us with thy wonted "patience? How cameſt thou by this "Winter Cloak? Certainly this misfor- "tune befell thee through the Villany of "the Leather-Dreſſer.

But we muſt ſay this of him, that he would never flatter any Man for a Meals Meat. And *Ariſtophanes* does but acknowledge the Grandeur and Loftineſs of his mind, where he ſays,

With

With pompous Gate he ſtruts along the ſtreets,
And frowns and ſcowles on every one he meets.
And though no Shoes upon his Feet he wears,
Yet ſtill his haughty Count'nance nothing fears.

However ſometimes, to humour the occaſion, you ſhould ſee him appear in ſplendid and modeſt Habit: as when he went to viſit *Agatho*, in *Plato*'s *Sympoſium*. And ſuch was his Eloquence, that it was equally prevalent whether to perſwade or diſſwade the ſame thing. Inſomuch that when he diſputed with *Theætetus*, concerning Knowledge, he ſent him away like one that thought himſelf inſpir'd. And with *Euthyphron* who proſecuted his Father, and had ſummoned him for Tryal at ſuch a day, diſcourſing concerning Juſtice and Piety, he diverted him from his purpoſe, and made him let fall his Suit. Convincing *Lyſis* alſo, he made him a moſt Moral Man. For he had a peculiar faculty to adapt his words to his matter. And *Lamprocles*, ſo undutiful and cruel to his Mother, as *Xenophon* relates, by ſoft perſwaſion he overcame, and brought to reſpect and reverence her. The ſame *Xenophon* alſo teſtifies, that he diverted *Glauco*, the Brother of *Plato*, from medling with State Affairs, by convincing him of

his Ignorance, and want of Experience. On the other ſide, he admoniſh'd and over-perſwaded *Charmides* to apply himſelf to public buſineſs, as being fit for it. He alſo encourag'd the great Captain *Iphicrates*, by ſhewing him the Cocks of *Midas* the *Barber*, and *Callias*, fighting together. Wherefore *Glauconides* thought him fit to walk about the City, but no otherwiſe than a *Pheaſant* or a *Peacock*.

He was wont to ſay, 'twas to him a wonder, that every Man ſhould be able to utter thoſe things which he has in his mind; but could not be able to tell how many Friends he had: So negligent we were in the obſervance of our Benefactors.

To *Euclides* that apply'd himſelf with a more than ordinary diligence to cavilling Diſputes, *O* Euclides, ſaid he, *thou knoweſt how to make uſe of Sophiſters, but not of Men.* For he look'd upon it as an idle ſtudy for a Man to mind thoſe things, as *Plato* records in his *Euthydemus*.

He refus'd the Servants that *Charmides* offer'd him, to attend him when he went abroad; and ſome there are who report, that he deſpis'd the beauty of *Alcibiades*. Only he extoll'd Leiſure, as the beſt thing which a Man could enjoy, as *Xenophon* witneſſes, in his *Sympoſium*.

He

He farther held, that there was but one *Chief Good*, which was *Knowledge*: And one thing Evil above all the reſt, and that was *Ignorance*. Riches and Nobility of Birth, he ſaid, were ſo far from deſerving to be valu'd or eſteem'd, that they were rather the Fountain of all miſchief. Therefore to one who told him that the Mother of *Antiſthenes* was a *Thracian*, *Why, couldſt thou believe*, ſaid he, *that ſuch a Noble Perſon could have been born of two* Athenians? He order'd *Crito* to redeem *Phædo*, whom Captivity had reduc'd to ply at the Brothel-Houſes for a Livelihood, and made him a great Philoſopher. At his leiſure hours he learn'd to ſing to the Harp; affirming it was no ſhame for a Man to learn what he knew not before. He accuſtom'd himſelf very much to dancing, eſteeming that ſort of Exerciſe, as very much conducing to Health. He affirm'd, That the Deity had endu'd him with the gift of Fore-knowledge: And it was one of his Maxims, That *to begin well* was not only no ſmall thing, but the chiefeſt thing of all; and that he only knew this, that he knew *Nothing*.

Being ask'd, What was the Vertue of a young Man? He anſwer'd, *Nothing to Exceſs*. Then for Geometry, he ſaid, it behov'd Men to ſtudy it ſo long, till

they were able to give and take Land.

When *Euripides* in his *Auga* repeated this Expreſſion concerning Vertue, *'Twas beſt to let her go at Random*; He roſe up and left the Stage, ſaying as he went off, *That it was a ridiculous thing to deem a loſt Slave worthy to be ſought after and found out again, but to ſuffer vertue to periſh.* To the Queſtion, whether beſt to marry or not, he anſwer'd, *Let a Man do which he pleaſes, he will repent.*

It was a ſaying that he wonder'd at Stone-Cutters, who endeavour'd to make the Stones as like to Men as they could, but never took care to prevent their being like Stones themſelves.

He would be always exhorting young Men to view themſelves in their Looking-Glaſſes; that if they ſaw themſelves fair and comely, they might render themſelves worthy of their Beauty: But if deformed, that they might hide the defects of the Body, by improvements of the Mind.

Having invited certain wealthy Perſons to Supper, and perceiving *Xantippe* aſhamed of his ſhort Commons, *Come, come*, ſaid he, *never let it trouble thee; If they be moderate and thrifty Men, they will bear with me: If they be proud and luxurious, we ſhall have no occaſion to mind 'em.*

He

He was wont to ſay, That other Men liv'd, that they might eat; but that he eat only that he might live. Concerning the vulgar Multitude, he ſaid, they were like a vaſt ſum of Money, where a Man refuſes to take the pieces one by one, but never ſcruples to carry away the whole Heap. When *Æſchines* told him he was poor, and had nothing elſe to give him but himſelf; *How!* ſaid he, *and art thou not ſenſible that thou giveſt me the greateſt gift thou can'ſt e'er expect to be Maſter of in this World?*

To one that murmur'd to find himſelf deſpis'd, when the thirty Tyrants came into Power, *Oh*, ſaid he, *d'ye repent at length?* To another, who brought him the news that the *Athenians* had condemned him to dye; *Very good*, ſaid he, *and Nature has condemned them.* Which ſaying is aſcribed by others to *Anaxagoras.* To his Wife, that cry'd to him, *Thou dy'ſt unjuſtly: Do'ſt wiſh*, ſaid he, *it had been juſtly?*

Dreaming that he heard a Perſon recite this Verſe to him in his ſleep,

On the third day come thou to Phthia's *Plains.*

He told *Æſchines* that he ſhould dye within three days.

Upon

Upon the day that he was to drink the Hemlock draught, when *Apollodorus* offer'd him a ſumptuous upper Garment to cover him expiring, *What!* ſaid he, *my own Cloak ſuffic'd me while I liv'd, and will it not ſerve me to dye in?* To one who brought him word, that a certain Perſon curs'd and rail'd at him, *It may be ſo*, ſaid he, *for he never learn'd to ſpeak any better.* When *Antiſthenes* held up his upper Garment, and ſhew'd it full of holes to the light, *I ſee*, ſaid *Socrates*, *thy vanity through the Rents of my Cloak.* To one that cry'd to him, *Does not ſuch a one abuſe thee? No*, ſaid he, *for his words concern me not.* He ſaid, 'twas expedient for him to expoſe himſelf on purpoſe to the *Comœdians*. For if they tell us our faults, we ought to correct 'em in our ſelves; if not, their Scoffs are nothing to Us. To *Xantippe*, that firſt read him a Curtain Lecture, and then threw a Bowl of Water in his Face. *Did I not tell ye*, ſaid he, *that when* Xantippe *thunder'd, ſhe would rain ſoon after.* To *Alcibiades* telling him, That *Xantippe's Billingſgate* Language was not to be endur'd; *Oh!* ſaid he, *I have accuſtom'd my ſelf to it, and it troubles me no more than the noiſe of the Mill offends the Miller*: And then adding, *Doſt not thou bear with the cackling of thy Geeſe?* To which *Alcibiades* replying,

ing, that they brought him Eggs and Goſlins: *And* Xantippe, ſaid he, *has brought me Children.* Another time, when ſhe pull'd his Cloak from his back, and his familiar Friends advis'd him to chaſtiſe her with his fiſts, *Well advis'd, by* Jove, ſaid he, *for you, while we are together by the Ears, to laugh at us, and cry, well done* Socrates, *bravely done* Xantippe. Therefore, he ſaid, that a Man muſt uſe himſelf to a moroſe ill humour'd Wife, as Jockies order their high mettl'd Horſes. For by breaking *Them* of their Jades tricks, they learn to ride others with pleaſure. So I, ſaid he, being accuſtom'd to *Xantippe's* bawling, can the more eaſily brook the indignities of Men when I come abroad. Theſe, and ſuch like Sentences and Admonitions, when he had both utter'd and practis'd every day, he was applauded by the *Pythian* Prieſts, who return'd that Anſwer to *Chærephon*, which is in every Bodies Mouth.

Of all Men living, Socrates *the Wiſeſt.*

This drew upon him the envy of ſeveral, eſpecially thoſe, who having a proud and impertinent conceit of themſelves, he always deſpis'd for Fools and Nonſenſical fellows; of which number was *Anytus*,

tus, as *Plato* relates in his *Memnon*. This *Anytus* therefore not brooking the Jokes and Sarcasms that *Socrates* daily put upon him, first embitter'd *Aristophanes*; after that he incensed *Melitus* to draw up an Indictment against him, laying Impiety, and corrupting of Youth to his Charge. Thereupon *Melitus* drew up the Bill, and *Polyeuretus* took upon him the Prosecution, as *Phavorinus* relates in his Universal History. *Polycrates* the Sophister compil'd the Declamation against him, as *Hermippus* reports; though others will have *Anytus* himself to be the Person; and *Lyco* the Orator manag'd the Tryal. But *Antisthenes* in his *Successions* of the Philosophers, and *Plato* in his *Apologies*, relate him to have had three Accusers, *Anytus*, *Lyco*, and *Melitus*. *Anytus* took the Citizens, and Tradesmens part; *Lyco* appear'd for the Orators, and *Melitus* stood for the Poets, who had every one felt the lash of *Socrates*'s Reprimands. But *Phavorinus* in his first Book of Remembrances, tells us, that the Oration fix'd upon *Polycrates* could not be his, for that there is mention made therein of the Walls that were repair'd by *Conan*; which was not done till six years after the death of *Socrates*. Now the form of the Process ran thus: For it still remains to be seen, says *Phavori-*

Phavorinus in the *Metroum*; *Melitus* of *Pithea*, the Son of *Melitus*, accuſes *Socrates* the *Alopecian*, the Son of *Sophroniſcus*, of the following Crimes. *Socrates* does impiouſly, not believing thoſe to be Gods, which the City believes to be ſo, but introducing other ſtrange Deities. He does impiouſly in Corrupting and Seducing the Youth of the City. Wherefore his puniſhment ought to be Death.

Soon after, when *Lyſias* had read the Apology which he had made for him, *'Tis an exceeding Eloquent, and Polite Oration.* Lyſias, ſaid the Philoſopher, *yet it nothing concerns me; for it was more like a judicial piece of Pleading than was proper for a Philoſopher to own.* But then *Lyſias* demanding, if the Oration were good, and lik'd him, wherefore it were not convenient for him? *May not*, ſaid he, *my Garments and Shoes be very ſplendid and faſhionable, yet not fit me?*

At the time of the Tryal, *Juſtus* of *Tiberias* in his *Stemma* relates, that *Plato* aſcended into the Pulpit, and thus beginning his Harangue, *Though the youngeſt in years, O Men of* Athens, *of any that ever yet aſcended into this Place*: He was preſently interrupted by the Judges, who cry'd out, *Come down then.* Thereupon he was caſt by two hundred eighty and one Voices.

After

After which the Judges debating whether to puniſh his Body or his Purſe, he told 'em, he was ready to pay twenty five Drachma's, though *Eubulides* affirms, that he promis'd a hundred. Upon which the Judges being divided in their Opinions, *I ſhould have thought*, ſaid he, *for what I have done I might rather have been rewarded, and allowed the Public Maintenance of the* Prytaneum. But that put 'em into ſuch a Heat, that they preſently condemned him to death, with a new acceſs of fourſcore Voices more. Thereupon he was thrown into Irons. Nor was it many days after that, before he drank the poyſonous Juice; uttering at his death thoſe Raptures of Morality & Philoſophy, which *Plato* has recorded in his *Phædo*. There are ſome who affirm that he wrote that Hymn to *Apollo* and *Diana*, which begins,

Diana, *Hail*, and *Thou bright* Delian *Youth*,
Apollo, *Hail*; *renowned Off-ſpring Both.*

Though *Dionyſodorus* will not allow it to be his. He alſo wrote an *Æſopian* Fable, highly ſignificant, and to the purpoſe, which thus began,

The wiſe Æſopus *his* Corinthians *taught*,
Not to truſt Vertue with the common Rout.

This

This was the *Exit* which *Socrates* made out of the World. But ſoon after the *Athenians* ſo ſorely repented of what they had done, that they ſhut up for a time all their Places of Public Sports and Exerciſes: And for his Judges, ſome they Exil'd, and condemn'd *Melitus* to Death: But the Memory of *Socrates* they honour'd with a Brazen Statue, the Workmanſhip of *Lyſippus*, which they erected in the chiefeſt Street of the City. *Anytus* alſo, being then beyond the Seas, the *Heracleots* exterminated the ſame day. Nor were the *Athenians* thus unkind to *Socrates* alone, but to ſeveral other Illuſtrious Perſons alſo. For, as *Heraclides* reports, they Fin'd *Homer* fifty Drachma's, as being a mad Man; and condemn'd *Tyrtæus* for a Fool; though they honour'd *Aſtydamas* the firſt of *Æſchylus*'s Scholars with a Brazen Statue. Which *Euripides* throws upon 'em as a reproach, in his *Palamedes*.

Y'have ſlain, y'have ſlain the Wiſe ſweet-ſinging Muſe.
That liv'd among ye free from all abuſe.

However *Philochorus* affirms that *Euripides* dy'd before *Socrates*.

He was born, as *Apollodorus* relates in his Chronicle, under the Government of

of *Aphſephion*, in the fourth year of the 77th. *Olympiad*, upon the ſixth day of the Month *Thargelion*, or *April*, when the *Athenians* purifie their City with a Solemn Proceſſion, the very ſame day that the *Delians* affirm *Diana* to have been born.

He dy'd in the firſt year of the ninety fifth *Olympiad*; in the ſeventieth year of his Age: Which *Demetrius Phalereus* alſo teſtifies, in oppoſition to others, who will not allow him to have liv'd above ſixty. However they were Diſciples of *Anaxagoras*, both he, and *Euripides*, who was born in the firſt year of the ſeventy fifth *Olympiad* under the Government of *Callias*.

Now it ſeems to me that *Socrates* apply'd himſelf alſo to *Natural Philoſophy*; which appears by his Diſcourſes of Providence, mention'd by *Xenophon*, though he never made any ſet Orations, but ſuch as concern'd Morality, and the well ordering of Humane Life. And *Plato* in his *Apology*, making mention of *Anaxagoras* and other Philoſophers, diſcourſes of thoſe things which *Socrates* is ſaid not to have deny'd, as attributing all to *Socrates*. *Ariſtotle* alſo reports, that a certain *Magician*, coming out of *Syria* to *Athens*, reprehended *Socrates* for many things, and foretold his violent Death. As for any Epigrams

grams that were made upon him, we find no other, but this of our own.

Now Nectar ſip among the Gods, for thee
Great Socrates, *the* Delphian *Deity,*
Pronounc'd the Man (and ſure the God was wiſe)
Whom he for wiſdom above all did prize.
Ingrateful Athens *in a poyſon'd Bowl,*
To Starry Manſions ſent thy ſwimming Soul;
The more ingrateful they, and vile much more,
That drank ſuch Wiſdom from thy Lips before.

Ariſtotle tells us in his *Poetics* that *Antiochus* of *Lemnos*, and *Antiopho*, an expounder of Prodigies, labour'd highly to be his Emulaters; as *Onatas* and *Kydo* vy'd with *Pythagoras*, *Sagaris* with *Homer* living, and *Xenophanes* after his death: *Cecrops* with *Heſiod*; *Pindar* with *Amphimenes* the *Coan*; *Thales* with *Pherecydes*; *Bias* with *Salarus* of *Priene*; *Pittacus* with *Antimenides*, and *Alceus*; *Soſibius* with *Anaxagoras*; *Simonides* with *Timocreon*. Now of thoſe that ſucceeded *Socrates*, and were called *Socratics*, the moſt eminent were *Plato*, *Xenophon* and *Antiſthenes*. Of thoſe that were call'd the Ten, the moſt famous were *Æſchines*, *Phædo*, *Euclid*, and *Ariſtippus*.

There was also another *Socrates*, who was an Historian, and wrote the History of *Argos*; another a *Bithynian*, and a *Peripatetic*; a third, a writer of Epigrams, and a fourth, a *Coan*, who set down several Forms of Supplications to the Gods.

The LIFE of XENOPHON.

Xenophon, an *Athenian*, was the Son of *Gryllus*, Born in the Village of *Argeus*: modest to Excess, and the most lovely Person living.

It is reported, that meeting *Socrates* in a narrow Passage, he held up his Stick, and having stopped him from going forward, asked him where he might purchase such and such things, that were necessary for humane Use: to which, when *Socrates* had returned him an Answer; *Socrates* asked him again, where good and vertuous Men were to be found; which sudden question putting *Xenophon* to a nonplus, *Follow me then, said* Socrates, *and Learn*: and so from thenceforth, *Xenophon* became a Hearer of *Socrates*: and was the first, who taking Notes of what he heard, afterwards made his Observations public in writing to all the World; being also

alſo the firſt that wrote the Hiſtory of the Philoſophers. He was in Love with *Clinias*, as *Ariſtippus* relates in his fourth Book *of the delights of the Ancients*, to whom he is ſaid to have uſed theſe Expreſſions. 'And 'now *Clinias*, I behold thee with more 'delight, than all things elſe whatever, 'that are accounted Beautiful among 'Men. Nor would I value my be-'ing Blind as to all other Objects, ſo I 'might enjoy the Sight of *Clinias* only. 'But I am perplexed all Night, and diſ-'quieted in my Dreams, becauſe I ſee not '*Him*. But I return the choiceſt of my 'Thanks to Day and to the Sun, becauſe they ſhew me *Clinias* again. As for his Friendſhip with *Cyrus*, he gained it in this manner. There was then in the *Perſian* Court, a familiar Friend of his, *Proxenus* by Name, by Birth a *Bœotian*, the Diſciple of *Gorgius Leontinus*, well known to *Cyrus*, and by him highly beloved. He remaining at *Sardis* with *Cyrus* ſent an Epiſtle to *Xenophon* and then at *Athens*, inviting him to an Acquaintance with the Prince, *Xenophon*, ſhewed the Letter to *Socrates*, and asked his Advice; who ſent him to *Delphos* to conſult the Oracle. Thither *Xenophon* went, in obedience to *Socrates*, and enquires of the Deity, not whether he ſhould go to *Cyrus*,

but after what manner. For which, tho' *Socrates* modeſtly blamed him, yet he adviſed him to go. Thereupon he went, and ingratiated himſelf in ſuch a manner with the young Prince, that he became no leſs his Friend than *Proxenus*. As for what happened in the aſcent of *Cyrus*, and the return of the *Greeks*, he himſelf has given us a perfect account with his own Pen. But he hated *Meno*, the *Pharſalian*, at the time of the *Aſcent*, Commander of the Foreign Troops, who among other Reproaches, upbraided him with his Exceſs of Male-Venery. Moreover he was wont to ſcoff at *Apollonides*, and tell him, *that his Ears were bored.*

After the *Aſcent*, his misfortunes in *Pontus*, and the violation of the Leagues he had made with *Seuthus*, King of the *Odryſians*, he marched into *Aſia*, and join'd with *Ageſilaus*, King of the *Lacedemonians*, and liſting under his Command the Souldiers that he brought along with him, he became his familiar Acquaintance; at what time becauſe he ſeemed to take part with the *Lacedemonians*, he was Condemn'd and Exil'd by the *Athenians*. Marching then to *Epheſus*, and being full of Money, he delivered the one half of his Gold to *Megabyzus*, the Prieſt of *Diana*, to keep till his Return; but if he never

never came back, for the conſecration of a Statue to the Goddeſs. Of the other half he ſent a good part in Preſents and Offerings to *Delphos*. From thence he accompany'd *Ageſilaus* into *Greece*, being call'd home to command in the *Theban* War; at what time the *Lacedemonians* kindly entertain'd him, and afforded him all neceſſary Accommodations. After that, taking his leave of *Ageſilaus*, who retir'd to *Scilluntes*, in the Territory of *Elea*, not far diſtant from the City; whither a certain ordinary Woman, called *Phileſia*, as *Demetrius* the *Magneſian* relates, together with two Children, *Gryllus* and *Diodorus*, which were alſo ſaid to be *Twins*, as *Dinarchus* reports in his Book of *Divorce* againſt *Xenophon*. Soon after *Megabyzus*, coming to attend the public Solemnities of the Place, he receiv'd his Money, with which he purchaſed a piece of Land, and conſecrated the ſame to the Goddeſs, lying upon the River *Selenus*, which bare the ſame name, with that which ran by the Walls of *Epheſus*. There he ſpent his time in Hunting, feaſting his Friends, and writing Hiſtories: Though *Dinarchus* affirms, that his Houſe and Lands were the free gift of the *Lacedemonians*. *Philopidas* alſo the *Spartan*, ſent him ſeveral *Dardanian* Captives, of

which he disposd as he thought fit himself: At what time the *Eleans* marching against *Scilluntes*, while the *Lacedæmonians* delay'd their assistance, took the Country. But then the Sons of *Xenophon* privately withdrew themselves with a small retinue, and came to *Lepreum*. *Xenophon* himself also first retir'd to *Elis*, then to *Lepreum*, to his Sons, and thence all together getting safe to *Corinth*, there settl'd themselves. At the same time the *Athenians* having resolv'd to assist the *Lacedæmonians*, he sent his Sons to *Athens* to serve in the Wars. For they had been both bred up at *Sparta*, as *Diocles* relates in his Lives of the Philosophers. As for *Diodorus*, he escap'd out of the Battel, without performing any remarkable Atchievment. But *Gryllus*, serving among the Cavalry (for it was at the Battle of *Mantinea*) after he had behav'd himself with a more than ordinary courage, dy'd valiantly in the Throng of his Enemies, as *Euphorus* relates in the five and twentieth Book of his History, *Ctephisodotus* then leading the Horse, and *Agesilaus* commanding the Foot: And the same Fate befalling the *Theban* General; for *Epaminondas* was slain in the same fight.

It is reported, That when the news of the defeat was brought to *Xenophon*, he was

was then offering Sacrifices with a Crown upon his Head; at what time, when he heard that his Son *Gryllus* was ſlain, he laid aſide his Crown; but afterwards, finding by the continuance of the Relation that he had bravely fought, and dy'd honourably, he put on his Crown again. Some report, that he did not ſo much as ſhed a Tear, only ſigh'd out theſe words, *I know that my Son was not Immortal.* *Ariſtotle* alſo tells us, That an infinite number of Perſons wrote the Praiſes of *Gryllus*, and beſtow'd Epitaphs upon him, partly to celebrate his Name, and partly to gratifie his Father. *Hermippus* moreover aſſerts, That *Socrates* wrote an Encomium of *Gryllus*, which *Timon* thus derides;

A ſorry Duad, or a Leaſh, perhaps,
Of Doggrel Diſtichs he together ſcrapes,
To claw kind Xenophon, *or elſe to pleaſe*
His Friend and Scholar, bawling Æſchines.

Xenophon flouriſh'd in the fourth year of the ninety fourth *Olympiad*; and he accompany'd *Cyrus* in his Expedition at what time *Xenaretus* govern'd *Athens*, a year before the death of *Socrates*. He dy'd (according to *Steſiclides* in his *Epitome* of the *Archontes* and *Olympiaes*) in the firſt year of the hundred and fifth *Olympiad*,

lympiad, during the Government of *Callidemides*, at what time *Philip* the Son of *Amyntas* reign'd in *Macedon*. And *Demetrius* the *Magnesian* affirms, That he was far ſtrick'n in years at the time of his deceaſe: A perſon of great Vertue, and among his other Excellencies, a great Lover of Horſemanſhip, Hunting, and Warlike Diſcipline, as is manifeſt by his Writings.

He was very Religious, a conſtant Offerer of Sacrifices; one who was able to judge of Religion, and an exact Emulator of *Socrates* in every thing. He wrote about forty ſeveral Treatiſes; the *Aſcent* of *Cyrus*; annexing a Prologue to every particular Book, but not any to the *Whole*; the Education of *Cyrus*; the Tranſactions of the *Greeks*, and ſeveral Commentaries; his *Sympoſium*, and *Oeconomics*. He wrote alſo of *Horſemanſhip*, and of *Hunting*; an Apology for *Socrates*; of *Seeds*; *Hiero*, or the Tyrant; *Ageſilaus*; the *Common-wealth* of *Athens*, and *Lacedæmon*: Which latter *Demetrius* the *Magneſian* denies to be *Xenophon*'s. It is reported alſo, that when it was in his power to have ſtifl'd the Works of *Thucydides*, he was the firſt who made 'em public to the World, for the honour of the Author. He was call'd the *Athenian* Muſe, for the ſweet-

ſweetneſs of his Style. For which he was envy'd by *Plato*, as we ſhall declare in his Life. Nor could we our ſelves refrain his commendations in the following Epigrams.

By Cyrus *call'd to aſſiſt his bold Aſcent,*
The valiant Xenophon *not only went;*
But back returning he ſo bravely fought,
As one that for Immortal honour ſought:
Then writing his bold acts, he plainly ſhew'd
How much to Socrates *his Valour ow'd.*

Then this upon his Death.

Tho' Thee, Great Xenophon, *thy Native Soil*
For Cyrus *ſake condemn'd to long Exile,*
More kindly far by Corinth *entertain'd,*
A happy life thou lead'ſt, where mildneſs reign'd.

In ſome other Authors I have read, that he flouriſh'd about the Eighty ninth *Olympiad*, together with the reſt of the *Socratics*. On the other ſide, *Iſter* aſſerts, that he was baniſh'd by the Decree of *Eubulus*, but that afterwards the ſame perſon gave his Voice for his return home.

Of his name there were ſeven in all: Himſelf the firſt: The ſecond an *Athenian*, the Brother of *Pythoſtratus*, who wrote

a

a Poem, entitl'd *Theſeis*; as alſo the Life of *Epaminondas*, and *Pelopidas*. The third was a Phyſician of *Coos*; A fourth, who compil'd the Hiſtory of *Hannibal*: The fifth, a Collector of Fabulous Prodigies: The ſixth a *Parian*, and a famous Statuary: The ſeventh, a writer of Comedies, after the Ancient ſtrain.

The LIFE of ÆSCHINES.

ÆSchines an *Athenian*, as ſome ſay, was the Son of *Charinus*, whoſe Trade it was to make Sawcidges; as others aſſert of *Lyſanias*; induſtrious from his Infancy: And therefore he never forſook *Socrates*: Which occaſion'd that ſaying of his Maſter, The Sawcidge-makers Son is the only perſon that ever knew how to give us reſpect.

This was he, as *Idomeneus* relates, and not *Crito*, who advis'd *Socrates* to make his eſcape out of Priſon; though *Plato*, more a friend to *Ariſtippus*, will have *Crito* to be the Author of that good Counſel. However *Æſchines* was queſtion'd for it, and eagerly proſecuted by *Mene-*

demus

devus the *Eretrian*, becauſe he had divulg'd ſeveral Dialogues under *Socrates*'s name, and which he pretended to have receiv'd from *Xantippe*. Of which, thoſe that bear the Title of *Acephali*, are very looſe and extravagant, not ſavouring in the leaſt of *Socratic* reſerv'dneſs. And therefore *Piſiſtratus* the *Epheſian* denies 'em to have been compos'd by *Æſchines*. To which *Perſeus* adds, That ſeven of thoſe Dialogues, being the greateſt part, were written by *Paſipho* of *Eretrium*, and by him foiſted into the Works of *Æſchines*. On the other ſide, that *Antiſthenes*, the *leſſer Cyrus*, the *leſſer Hercules*, *Alcibiades* and the Lives of ſeveral others were all written by *Him*. Now the Dialogues of *Æſchines*, deſcribing the Life and Converſation of *Socrates* were ſeven; under the names of *Miltiades*, *Callias*, *Axiochus*, *Aſpaſia*, *Alcibiades*, *Telanges*, and *Rhino*.

Some there are who report, that being reduc'd to great want, he took a Voyage into *Sicily*, hoping to taſt of *Dionyſius*'s bounty; and that being there deſpis'd by *Plato*, but recommended to the Tyrant by *Ariſtippus*, he produc'd his Dialogues, and was liberally rewarded by the generous *Sicilian*. From thence he return'd back with his Preſents to *Athens*, but durſt not ſpread his Philoſophy, by reaſon

reaſon of the high eſteem which the *Athenians* had of *Plato* and *Ariſtippus*. Thereupon he gave money to certain perſons to come to him and be his Hearers; and undertook to Plead at the Bar, for ſuch as would fee him in their Cauſes. Which occaſion'd that Sarcaſm of *Timon* upon him.

——*And more officious to indite,*
Than ever needy Æſchines to write.

And it is reported, that in the extremity of his Poverty, *Socrates* merrily adviſ'd him to demand intereſt of himſelf for the Victuals he ow'd his Belly.

Neither had *Ariſtippus* a good opinion of his Dialogues; for as he was reading 'em at *Megara*, he cry'd out in a kind of a Paſſion, *Curſed Rogue, what put thee into this humour?*

Polycritus the *Mendeſian*, in his firſt Book of the Acts of *Dionyſius*, affirms, that he liv'd with the Tyrant, till he was expell'd his Country, and till the return of *Dion* to *Syracuſe*; adding alſo that *Carcinus* the *Comœdian* was his aſſociate all the time; and there is alſo extant an Epiſtle of his to *Dionyſius*.

However it were, moſt certain it is, that he was an exact and exquiſite Orator, as appears

appears by the Oration which he made in defence of the Father of *Phæax*, who was General of the Horſe; and for that he ſtrove to imitate *Gorgias Leontinus*, not without good Succeſs. Nevertheleſs *Lyſias* wrote an Oration againſt him, which he entitl'd the *Sycophant*. Whence it is manifeſt, that he was a great Orator: Though it ſeems it was his hap to have but one familiar Friend, that we hear of, whoſe name was *Ariſtotle*, Surnam'd *Mythus*.

Yet *Panætius* could not be his Enemy, for he is the only perſon of all the *Socratics*, who will allow ſo much as thoſe Dialogues to be Legitimate, where the diſcourſe is fram'd under the names of *Plato*, *Xenophon*, *Antiſthenes*, and *Æſchines*; but very much queſtions thoſe that go under the names of *Phædo*, and *Euclid*; and for all the reſt, he utterly rejects 'em.

Of this name there were eight in all: The firſt himſelf: Another, who wrote the *Art of Rhetoric*: The third an Orator, that oppos'd *Demoſthenes*: The fourth an *Arcadian*, and Diſciple of *Iſocrates*: The fifth, a *Mitylenæan*, who was call'd the *Scourge of Orators*: The ſixth, a *Neapolitan*, an *Academic* Philoſopher; and both the Scholar, and Male-Delight of *Melanthus* the *Rhodian*. The ſeventh, a *Mile-*

Milesian, and writer of Politicks: The eighth, a Statuary.

The LIFE of *ARISTIPPUS*.

Aristippus was by Birth a *Cyrenæan*, but came to *Athens*, drawn thither by the far-spread Fame of *Socrates*, as *Æschines* relates.

He was the first of all the *Socratics*, who setting up a Rhetoric-School, demanded money from his Scholars, of which he sent a part to his Master. But the first Present he made him, his Master refus'd it, with this Expression, That *Socrates*'s *Dæmon* would not permit him to take it. This mercenary humour of his displeas'd *Socrates*. Nor could *Xenophon* brook it, who for that reason wrote a Treatise against Pleasure, in opposition to *Aristippus*, and maintains the Dispute in the person of *Socrates*. And not only so, but *Theodorus* in his Treatise of *Sects*, calls him a hundred Knaves and Fools, nor is *Plato* more kind to him in his Book of the Soul.

How-

However he was a perſon of a ſoft temper, and could comply with all Places, Times, and Perſons, as one that underſtood the whole Art of Complacency. And therefore he liv'd in greater reputation with *Dionyſius* than all the reſt, as being one that knew how to demean himſelf, whatever happen'd. For as he gladly reap'd the pleaſures of preſent enjoyments, ſo never was he greedily ſollicitous after abſent delights. For which reaſon *Diogenes* call'd him a *Curr for a King*. And *Timon* cenſures him for his Effeminacy in theſe lines.

Then Ariſtippus *far more Coy and Nice,*
Who Vertue by the touch could feel from Vice.

It is reported, That he order'd fifty Drachma's to be given for a Partridge; at what time a certain Perſon reproving his Prodigality, *Why*, ſaid he, *would'ſt not thou have bought the Fowl, could'ſt thou have had it for a Farthing*? To which the other aſſenting: *Well then*, added he, *fifty Drachma's are no more to me than thy Farthing*. Another time *Dionyſius* giving him his choice of three handſom Curtezans, he led away with him all the three, ſaying as he went off, *That the Ruin of* Paris *was his preferring one before another*; and then

then handing 'em to the Door, diſmiſs'd 'em all together. To ſhew that he could either enjoy, or ſcorn, with the ſame indifferency; which was the reaſon, that *Strato*, or as others ſay, *Plato* told him, that he was the only perſon that car'd not whether he went in Purple or in Tatters. Another time the Tyrant ſpitting in his Face, he took it patiently. For which, when another reprov'd him, *The Fiſher-men*, ſaid he, *will endure to be waſh'd by the Sea, in hopes to take a Sturgeon, and ſhall not I endure to be ſprinkl'd with a little Wine, to catch a Fool?*

Another time, *Diogenes*, as he was waſhing of a few Pot-herbs, joqu'd upon him, and told him, That if he had but learn'd to dreſs ſuch a Diſh as That, he never needed to have held a Trencher to a Tyrant: To whom, *Nor thou*, ſaid he, *hadſt thou known how to converſe with Men, had'ſt ever been neceſſitated to waſh Pot-herbs.*

To one that ask'd him, what he had gain'd by Philoſophy? He reply'd, *A confidence to diſcourſe with any Man.* Being upbraided with his expenſive way of living: *Certainly*, ſaid he, *if this were ſuch a hainous thing, the Gods would never be ſo laviſh at their Banquets.*

To

To one that ask'd him, wherein the Philoſophers excell'd others? He reply'd, *In this, that they could live uprightly and juſtly, were there no Laws in the World.*

To *Dionyſius* who ask'd him, why Philoſophers haunted the Tables of rich Men, *Becauſe*, ſaid he, *they know their own neceſſities better than the others do.*

To one that ask'd him, what was the difference between the Learned and the Ignorant, he made anſwer, *The ſame that there is between a wild Horſe, and one that is brok'n.*

Entring one time into a Curtizan's Lodging, and perceiving one of the young Men that were with him to be aſham'd, *Ne'er bluſh*, ſaid he, *the ſhame does not lye in going in, but in not being able to get out again.*

To one that propoſed a hard queſtion to him, and cry'd; Unfold me this Riddle, *Fool*, ſaid he, *wherefore doſt thou deſire us to unfold that, which the words themſelves preſent us ſo myſteriouſly wrapt up?*

He was wont to ſay, 'twas better to be a Beggar than Illiterate. For the one wanted nothing but *Money*, the other *Humanity.*

Another time being ſcurrilouſly rail'd at, he left the Room; at what time, the other purſuing him, and asking why he

made such haste to be gone? *Because*, said he, *thou hast got a Patent for railing, but I have no Patent to hear thee.*

To one that was offended at the Philosophers, for frequenting the Houses of the Wealthy; *Why*, said he, *the Physicians frequent the Chambers of the Sick; yet that is no reason, that a Man should rather chuse to lye sick, than be cured.*

As he was going to *Corinth* by Sea, a sudden Tempest put him into some disorder; at what time, to one that insulted over his fears, and cry'd, We illiterate People fear nothing, what are you Philosophers afraid of? *O friends*, said he, *we are not both alike concern'd for the loss of the same Soul.*

To one that boasted of his great reading, *As they*, said he, *who feed and Exercise most, are not always more healthy, than they who only eat and exercise to supply Nature; so neither they who read much, but they who read no more than is useful and beneficial, are the most Learned.*

To his Lawyer, who having pleaded his cause, and got the day, ask'd him, What good *Socrates* had done him? *Very much*, said he, *For he made all thy words good, that thou hast spok'n in my behalf.*

His Daughter *Arete*, among all the wholsome instructions that he gave her, he

he chiefly admoniſh'd to contemn ſuperfluity.

To one who ask'd him, what his Son would be the better, by being a Scholar? *If for nothing elſe*, ſaid he, *yet for this alone, that when he comes into the Theatre, one Stone will not ſit upon another.*

When a certain Perſon recommended his Son to him, he demanded five hundred *Drachmas*: To which when the Father reply'd, that he could buy a Slave for ſo much money——*Do ſo*, ſaid he, *and then thou wilt be Maſter of a Couple*——

He was wont to ſay, That he took money of his friends, not ſo much for his own uſe, as that they might know what money was good for, and how to beſtow it.

Being upbraided another time, for that having a Suit of Law depending, he fee'd a Lawyer to plead for him; *Juſt ſo*, ſaid he, *when I have a great Supper to make, I always hire a Cook.*

Another time being commanded by *Dionyſius* to diſcourſe upon a Point of Philoſophy, *'Tis irrational*, ſaid he, *that thou as a learner, ſhouldſt deſire me to ſpeak, and yet teach me when I ſhould ſpeak:* At which when *Dionyſius* was offended, and commanded him to the lower end of the Table, *I perceive thy deſign*, ſaid he, *to make it a Place of Honour.*

To one that extoll'd himſelf to the Skies for his excellent skill and activity in ſwimming, *Art not aſham'd*, ſaid he, *to boaſt of that, which every* Dolphin *can better do*?

To one that put the queſtion, whether a Wiſe Man differ'd from a Fool? *Send both together naked*, ſaid he, *to thoſe that are acquainted with neither, and then thou ſhalt know.*

To one that boaſted his ability to drink, and yet never be drunk, *Tis no more*, ſaid he, *than a Mule can do.*

To one that reproved him for living with a Curtizan, *Why*, ſaid he, *is it not better to live in a Houſe where many have dwelt, than in one that was never before inhabited*? Which the other affirming; *And is it not ſafer to venture in a Ship where thouſands have ſail'd, than in one that never was at Sea before?* To which when the other reply'd, *Yes*: *Very good then*, ſaid he, *why ſhould it not be more convenient to live with a Woman that many Men have made uſe of, than with one that never was try'd i'this World*?

To one that reprov'd him, for that being a Scholar of *Socrates*, he took money: *So much the rather*, ſaid he, *for* Socrates, *when they ſent him Proviſion and Wine, took what he wanted, and return'd the reſt; and*

good

good reaſon why, for the chiefeſt of the Athenians *were his Stewards; but I have none but* Eutichides, *a Servant bought with my money.*

He frequented the company of *Lais*, the famous Curtizan, as *Sotio* relates, in his Second Book of the *Succeſſions of the Philoſophers.* For which being reproved by ſeveral: *'Tis very true*, ſaid he, *I enjoy* Lais, *but ſhe does not enjoy me. For Pleaſure*, added he, *is no Crime; but the Crime is, for a Man to be a Slave to his Pleaſures.*

To one that tax'd him for his coſtly and voluptuous feeding, *I warrant*, ſaid he, *thou wouldſt not have beſtowed three farthings upon ſuch a Dinner*: Which the other confeſſing; *Why then*, ſaid he, *I find my ſelf leſs indulgent to my Palate, than thou art to thy covetous humour.* Or thus, *Why then*, ſaid he, *I find that I love my Belly, and thou lov'ſt thy money.*

When *Simus*, Treaſurer to *Dionyſius*, ſhewed him his Houſe ſumptuouſly furniſhed, and paved with coſtly Marble (for he was a *Phrygian*, and conſequently profuſe) after he had hawk'd up a ſufficient Morſel, he ſpit full in the Treaſurer's Face, at which, when the other began to be in Wrath, *Why truly*, ſaid he, *I could not find a fitter place.*

To *Charonidas*, or as others say, to *Phado*, who asked him who it was that was so bedawb'd with pretious Ointments? *Ee'n unhappy am I*, said he, *and the* Persian *King*, *more miserable than my self. But prethee take Care*, proceeded he, *since no other Creature loses by this, lest any Man be the worse for it. Shame take take those Cursed* Ganymeds, *that grudge us a little sweet Ointment.*

To *Plato* that reproved him for his Prodigal manner of Living. *Why*, said he, *Does it not shew* Dionysius *to be a very good Man?* Which the other acknowledging, *And yet*, replied *Aristippus*, *he lives far more profusely than I do.*

Being asked how *Socrates* died? *I wish* said he, *that I may but dye as he did.*

It happened one time, that *Polyxenus* came to give him a Visit, but seeing a Company of Ladies richly dreſt, and great preparations for a Banquet, he began a long Sermon against Luxury; which when *Aristippus* had patiently listned to for some time, *D'ye hear me*, said he, *will you stay and Dine with me to day?* To which, when the other agreed, *Why then so angry*, said he. *For now I perceive you do not find fault with the delicacy of the Viands, but with the Cost.*

Another time, his Servant carrying after

ter him a great weight of Money, and ready to ſink upon the Road, under his Burthen, he bid him pour out the overplus i'th high-way, and carry as much as he could.

Having taken Shipping in a Veſſell, which when he was out at Sea, he underſtood to be Man'd with Pirates, he pull'd out his money, and after he had told it before their Faces, let it drop into the Water, and then, as if he had done it againſt his will, fell into a ſtrange Agony of grief for his loſs. Some report, that he ſhould uſe theſe expreſſions at the ſame time: *Better it is, that this ſhould be thrown away* by Ariſtippus, *than that* Ariſtippus *ſhould periſh for the ſake of his money.*

To *Dionyſius* demanding of him, wherefore he came thither? *To give*, ſaid he, *what I have, and to receive what I have not.* Though others report his anſwer to be thus. *When I wanted wiſdom I went to* Socrates, *but now wanting money I come to thee.*

He condemn'd Mankind for prying and ſearching, and viewing the Veſſels and Pots which they bought in the Market, but never making any Inſpection into their Lives and Converſations: Which others attribute to *Diogenes.*

It is reported that at another time, when *Dionysius* after a great Feast commanded all his Guests to dance in the Womens Purple Habits, and *Plato* refus'd the command, reciting these Lines,

I cannot in Effeminate array,
Disgrace my Manhood, nor my Sex betray.

Aristippus putting on the Garment allotted for him, and going to dance, on a sudden made this *Repartee*.

At Bacchanalian *Feasts, where mirth is free,*
A sober mind could ne'er corrupted be.

At another time, interceding to *Dionysius* in the behalf of a Friend, but not prevailing, he fell at his feet: For which being reprov'd, *'Twas not I*, said he, *was the cause of that submission, but* Dionysius.

Sojourning in *Asia*, he was taken Prisoner by *Artaphernes*; at what time a certain person coming to him, and asking him, *How, d'yee find your confidence now? Fool*, said he, *when had I more occasion to be confident than now that I am to discourse with* Artaphernes?

Those that had had a generous Education, and neglected the study of Philosophy, he compar'd to *Penelope*'s Suitors. For

For they, though they might have free liberty to court *Melantho*, *Polydora*, and the reſt of her Waiting-Gentlewomen, yet they could never hope to marry the Miſtreſs. Something like to this, *Ariſto* is reported to have ſpok'n. For *Ulyſſes* deſcending into Hell, is ſaid to have ſeen almoſt all the Dead, and to have diſcourſed with ſeveral, but the Queen her ſelf he could never ſee.

Moreover, the queſtion being put to *Ariſtippus*, what thoſe things were which Children generouſly Educated ought chiefly to learn? He made anſwer, *All thoſe things, which might be uſeful to 'em, when they came to be Men.*

To one that upbraided him for going from *Socrates* to *Dionyſius*, *No*, ſaid he, *I went to* Socrates, *wanting ſerious Education; to* Dionyſius *for Paſtime and Recreation.*

When *Socrates* ask'd him, being then fluſh of money, *How cam'ſt thou to be ſo rich?* He reply'd, *How cam'ſt thou to be ſo poor?*

To a Curtizan that told him, ſhe was with Child by him, *Thou can'ſt no more tell that*, ſaid he, *than if thou ſhoul'dſt ſay, ſuch a Thorn pricks me, walking through a field of Brambles.*

To a certain Perſon that reprov'd him for not owning his Son, as if none of his beget-

begetting: *We know*, ſaid he, *that Flegm and Lice are generated in our Bodies, but being uſeleſs, we diſpoſe of both as far from us as we can.*

Having receiv'd money of *Dionyſius*, at the ſame time that *Plato* accepted a Book only, and being tax'd for it, *The reaſon's plain*, ſaid he, *I want money, and* Plato *wants Books.*

Being ask'd, wherefore *Dionyſius* was angry with him? *For the ſame reaſon*, ſaid he, *that other Men are angry.*

Having made his application to *Dionyſius* for money, and the Tyrant ſeeming to wonder, in regard he had ſo often told him, a Wiſe Man could never want, *Oh Sir*, ſaid he, *grant me my ſuit, and let us diſpute of thoſe things afterwards*: But then the King ſatisfying his deſires: *Now*, ſaid he, *thou ſee'ſt a Wiſe Man does not want.*

Another time, *Dionyſius* reciting theſe Verſes to him,

He that with Tyrants ſeeks for bare ſupport,
Enſlaves himſelf, though free he came to Court.

He preſently reply'd, *He is no Slave, if he be free to come.* This *Diocles* relates in his *Lives of the Philoſophers*, though others aſcribe the ſaying to *Plato.*

Being

Being offended with *Æschines*, in a short time, *Shall we not be Friends?* said he, *shall we never cease Fooling? But stay, till we become the talk of Scullions in their Cups.* To which when the other answered, *Most willingly: Remember then*, said *Aristippus*, *that I being the Elder Person, made the first Motion.* Then *Æschines*, *Very right by* Juno; I must acknowledge thee to be much better natur'd than I am; for I am the Prince of Enmity, thou of Friendship. And this is that which is reported of him most remarkable.

Besides himself there were three more of the same name; one that wrote the History of *Arcadia*; another that was Grand-child to the first, as being his Daughters Son, and Sur-nam'd *Metrodidactus*, because he had no other Learning but what his Mother taught him. And the last a Member of the *New Academy*.

But as for the *Cyrenean* Philosopher, he is said to have compil'd several Treatises upon that subject: Three Books of the *Lybian* History, which he dedicated to *Dionysius*. Twenty five Dialogues, some in the *Doric*, some in the *Attic* Dialect, under these several Titles: *Artabazus*; *To the Shipwrackt*; To the *Fugitives*; To the *Beggar*; To *Lais*; To *Porus*; To *Lais* concerning her Looking-Glass; *Hermias*;

The

The *Dream*; To the Yeoman of the Bottles; *Philomelus*; To his *Servants*; To him that chid him for enjoying *Old Wine* and *Harlots*; To them that found fault with his coſtly Fare: An Epiſtle to *Arete* his Daughter: To him that exercis'd himſelf at the *Olympic Games*; A Queſtion put; Another Queſtion put; An Epiſtle entitl'd, *Chreia* to *Dionyſius*; Another upon a Statue; Another to *Dionyſius*'s Daughter; To one who thought himſelf diſgrac'd; To one that endeavour'd to adviſe him. Some there are who aſſert that he wrote ſix Books of *Diſputations*; Others, that he never wrote any thing at all, of which number was *Soſicrates* the *Rhodian*. But *Sotio*, and *Panætius* allow him to have been the Author of the following Dialogues, under the following Titles: *Concerning Education*; *Of Vertue*; *Exhortations*; *Artabazus*; *The Shipwrackt*; *The Fugitives*; *Six Books of Diſputations*; *Three Books of Proverbs*; *To* Lais; *To* Porus; *To* Socrates; *Of Fortune*. And among other things he defin'd the *End* to be a ſoft Motion cloſing in Perceptibility.

And now having thus given an account of his own Life; let us briefly run over in their order the *Cyrenaics* that ſucceeded him; of which ſome called themſelves *Hege-*

Hegesiacs, others *Anecerians*, and others *Theodorians*. And not only them, but such as followed *Phædo*, of which the chiefest were called *Eretrici*. Now then let us number 'em all in their order.

The Hearers of *Aristippus* were *Arete* his Daughter, *Ptolomy* the *Æthiopian*, *Antipater* the *Cyrenean*. *Arete*'s Disciple was her Son *Apristippus*, Sur-named *Metrodidactus*; whose Scholar was *Theodorus*, first Surnamed the *Atheist*, then the *Deist*. *Antipater*'s Disciple was *Epitimedes* the *Cyrenean*; whose Hearer was *Paræbates*; and his Disciple *Hegesias*, Surnam'd *Pisithanatus*, and *Aniceris*, by whom *Plato* was redeem'd.

Now they who embrace the Doctrine of *Aristippus*, and are from him call'd *Cyrenaics*, hold these following Opinions. In the first place they assert two perturbations of the Mind, *Pain* and *Pleasure*; the one a smooth, the other a rough Motion. That there is no difference between Pleasure and Pleasure; and that no Pleasure has any thing more peculiar to it than another, as being that which all living Creatures desire: The other, which is Pain, they all endeavour to avoid. As for the pleasure of the Body, which they assert to be a sort of *End*, as *Panætius* relates in his Treatise of the *Sects*, they do

do not allow it to be that ſedate Pleaſure occaſion'd by the privation of Pain, and ceſſation of Trouble, which *Epicurus* defends, and maintains to be the End. For they hold that there is a difference between the *End* and *Felicity*: For the End is only pleaſure in part; but Felicity is a compos'd Body conſiſting of all the parts of Pleaſure, into which number are to be reckon'd both *paſt* and *preſent*. Moreover that Pleaſure in part is to be deſir'd for it ſelf; happineſs, not for it ſelf, but for the ſake of all the pleaſures divided. Now for proof that the End is Pleaſure, we find our ſelves all accuſtomed to it from Children, not of our own choice, but by the Impulſe of Nature, and that when we enjoy it, we ſeek nothing farther. On the other ſide, that there is nothing which we ſeek more to avoid than its contrary, *Pain*. Moreover that Pleaſure is a *Good*, though proceeding from the vileſt Actions, as *Hippobatus* relates in his Treatiſe of Sects. For though the act be Evil, yet the Pleaſure that proceeds from it, is deſirable and good. But the removal of Pain, is not by them, as by *Epicurus*, taken for Pleaſure; nor is the ceſſation of Pleaſure by them accounted Pain; for that both conſiſt in Motion; but neither ceſſation of Pain, nor

nor privation of Pleaſure are Motions; ſeeing that ceſſation of Pain, is no more than as it were the condition of him that ſleeps. Moreover they affirm that perverſeneſs of Mind can make no choice of Pleaſure, nor do they believe that all the Pleaſures and Pains of the Mind proceed from the Pains and Pleaſures of the Body. For that in the Soul, there is a joy for the Proſperity of our Country, beſides the pleaſure we take in our own private happineſs. Nor do they believe the remembrance of paſt, or the expectance of future enjoyments to be Pleaſure, which was the Opinion of *Epicurus*: for time puts a ſtop to the motion of the Soul. Nor will they allow Pleaſure to conſiſt in ſeeing or hearing only: For we hear with delight thoſe that feign a Lamentation, but a real Mourning is diſpleaſing to our Ears. Moreover they call the privation of Pain or Pleaſure the *Middle Condition* between Both. However they hold the Pleaſures of the Body far to excell thoſe of the Mind, and that therefore the pains of the Body are more grievous; and whence it happens that offenders are more tormented with corporeal Puniſhment. For pain is more grievous to endure, pleaſure more familiar and grateful; which was the reaſon that ſome took greater care of

their

their Bodies than of their Souls. And therefore, seeing pleasure is to be desir'd for the sake of this Pleasure, the efficient causes of some pleasures many times are troublesome; and a croud of pleasures becomes most irksome, as not creating any true Felicity.

They would not have a Wise Man to live always in pleasure, nor a Fool always in pain; but for the most part: And they think it sufficient for a Man to enjoy the satisfaction of one Pleasure at a time.

As for Wisdom, they hold it to be a Blessing, but not to be desir'd of it self, but for the sake of those things that proceed from it.

That a Friend is to be loved for the use we make of him, for that he is a part of the Body, so long as he continues a Friend.

That some Vertues are common to Fools, as well as Wise Men.

That Bodily exercise conduces to the attaining of Vertue.

That a Wise Man will never give way to Envy, Incontinency, nor Superstition; for they proceed from want of Judgment. But they allow him to grieve and fear, as being natural to Mankind.

That Wealth is an efficient cause of Pleasure, but not to be desir'd for it self.

That

That the affections were also to be included, but they did not pretend to tell us from whence they proceeded.

They made little inquiry into Natural Philosophy, by reason of its difficulty and obscurity: But for Logick they had a kindness, as being so singularly useful. Yet *Meleager* in his Second Book of *Opinions*, and *Clitomachus* in his First Book of *Sects*, both deny that they minded, at all, either Natural Philosophy or Logic. For they thought that he who rightly understood the nature of Good and Evil, might be able both to argue and speak well; that he was out of the danger of superstition, and had no reason to be afraid of Death.

That there was nothing just, honest, or dishonest by Nature, but only by Law and Custom. However a good Man forbears to act any thing absurd or wicked by reason of the Censures of the World and Punishments to which Offenders are liable.

That to be wise, was to make a progress in Philosophy and other things, wherein a Man was deficient before.

They held that one Man was more affected with grief than another, and that the Senses did not always give true Information.

They alſo, that call'd themſelves *Hegeſiacs*, had the ſame proſpects of *Pleaſure* and *Pain*. Beſides they held, that there was nothing of Kindneſs, nothing of Friendſhip or Beneficence; becauſe they do not deſire theſe things for their own, but for the ſake of benefit and neceſſity; and for the ſake of thoſe occaſions which give them Life and Being.

That for a Man to enjoy a Life of perfect Felicity was abſolutely impoſſible; for that the Body was ſubject to a thouſand Diſtempers; and the Soul ſympathiz'd with the Body; beſides that fortune fruſtrated our expectations in many things.

That Life and Death were both to be deſired, and that nothing was either pleaſant or unpleaſant by Nature; but that through Scarcity, Novelty and Satiety, ſome things were delightful, others diſtaſtful.

That Wealth and Poverty had no relation to *Pleaſure*; for that the Peaſures of the Rich, and the Pleaſures of the Poor were ſtill the ſame.

That there was no difference between Servitude and Freedom, Nobility and meanneſs of Extraction, Honour and Diſhonour, according to the Standard of Pleaſure. That it was expedient for a Fool

Fool to live, but indifferent to a Wiſe Man.

That a Wiſe Man in all his actions had a regard to himſelf, not believing any other ſort of Men to be his equals.

They alſo deny'd the Senſes, becauſe they are ſo uncertain in their Information, and ſeem to act without any care or circumſpection.

They were of opinion, That the Tranſgreſſions of Men were to be pardoned, for that no Man committed a voluntary ſin, but by the Impulſe of ſome natural paſſion or other.

That it became Men to inſtruct, and not to beat Enmity one to another. That a wiſe Man ought to be more ſedulous in avoiding Evils, than in the choice of delightful Enjoyments; propoſing to himſelf, as his chiefeſt End, to live a Life the freeſt that may be from Trouble and Pain: which happens to them who are not over eager in the Chace of Pleaſure.

The *Annicerians* in other things differ nothing from the former. Only they uphold Friendſhip, Benevolence and Affection towards Parents, and acting bravely for the honour of our Country. In the performance of which Duties if any misfortune ſhould befal a Wiſe Man, they account him never a jot the leſs happy,

though he miſs a few Pleaſures that he covets.

That the felicity of a Friend is not deſirable in it ſelf; for though near it, we do not rightly apprehend it; nor have we reaſon ſufficient to be confident, and advance our ſelves above the opinion of others.

That it behoves us to habituate our ſelves to Vertue, by reaſon of that evil diſpoſition with which we are born into the World. And therefore we ought to embrace a Friend, not only for profits ſake, which if it fail, our affection vaniſhes, but out of that inbred kindneſs, which carries us to undergo all manner of hardſhips, ſtill propoſing pleaſure for our *End*. For while we propoſe pleaſure for the End, and are ſorry to be deprived of it, yet we willingly undergo the trouble out of our affection for our Friend, becauſe our ſervice is a Pleaſure.

As for *Theodorus*, he deny'd all Opinions concerning the Gods; and we met with a Book of his Entitl'd, *Concerning the Gods*, no way to be contemn'd, out of which, they ſay, *Epicurus* borrow'd the greateſt part of what he wrote upon that ſubject.

This *Theodorus* was a Hearer of *Anniceri-des* and *Dionyſius* the Logician, as *Anti-*

ſthenes

ſthenes teſtifies in his *Succeſſions of the Philoſophers*. He held the *End* to be *Joy* and *Grief*; the one conſiſting in Prudence, the other in Folly. That Prudence and Juſtice were good things; the contrary Habits, evil: And for Pleaſure and Pain, he plac'd 'em in the middle. He deny'd Friendſhip, as really appearing neither in Fools nor Wiſe Men. For in the firſt, as ſoon as the benefit ceas'd, their friendſhip dy'd. And for Wiſe Men, they truſting to their own abilities, ſtood in need of none.

He did not think it rational, That a Vertuous Man ſhould hazard himſelf for his Country, for it was not fit that he ſhould throw away his prudence for the folly and miſcarriages of others; beſides that, the whole World was his Country; and that it was lawful for a Wiſe Man to Steal, commit Adultery and Sacriledge when opportunity offer'd. For that none of thoſe actions were naturally evil, ſetting but aſide the vulgar Opinion which was introduc'd into the World by ſilly and illiterate People.

That a Wiſe Man might publickly, without ſhame or ſcandal, keep company with common Harlots, if his inclinations led him to it. 'For, ſaid he, ſhall a learn-'ned Woman be of no uſe, becauſe ſhe is

'learned? Or a Boy, or a Youth be laid 'aſide, becauſe he has been well Educa-'ted? Surely, No—Then again, may not a 'beautiful Woman be made uſe of, becauſe 'ſhe is fair? Or a Boy, or a Youth, be-'cauſe he is lovely? Moſt certainly they 'may—Now then you will allow that a 'lovely Boy or Youth is uſeful for that 'end for which he was born lovely. If 'ſo, then to be enjoy'd. Whence he in-'ferr'd, That if any one made uſe of that 'enjoyment, when it was requiſite for 'him, it was no Tranſgreſſion. Neither 'is he alſo guilty of any Crime, if he 'makes uſe of beauty, when it is for his 'Advantage. And theſe were the So-phiſms which he impos'd upon his Hearers.

Now the reaſon why he was Nick-nam'd *Theos*, or *God*, was this: For that when *Stilpo* put the Queſtion to him, *Whether he thought himſelf to be the ſame that he was call'd?* And he was ſo vain as not to deny it: *Why then*, ſaid *Stilpo*, *Thou art God.* At which when he ſeem'd to be highly pleas'd, the other with a ſmile reply'd, *Alas poor miſerable wretch as thou art, by the ſame reaſon thou might'ſt as well aſſert thy ſelf to be a* Jack-Daw.

Another time, as he was ſitting by *Euclid*, whoſe buſineſs it was to inſtruct the young Probationers in the holy Myſteries of

of their Order, *Tell me*, ſaid he, *who of all thoſe that belong to the Sacred Ceremonies are the moſt wicked*? To which when the other anſwer'd, They who divulge 'em to thoſe that are not initiated: *Why then*, ſaid he, *thou art an Impious perſon who teacheſt 'em to thoſe that art not initiated, thy ſelf*. For which he had like to have been dragg'd to the *Areopagus*, had not *Demetrius Phalereus* reſcu'd him.

Sojourning with *Ptolomy*, the Son of *Lagus*, he was by him ſent, as his Ambaſſador, to *Lyſimachus*. At what time *Lyſimachus* boldly asking him, Whether he were not baniſh'd *Athens*? *'Tis very true*, ſaid he, *for the City no longer able to bear me, caſt me forth, as* Semele *did* Bacchus. To which *Lyſimachus* replying, *Beware how thou com'ſt any more hither. Never fear it*, ſaid he, *unleſs* Ptolomy *ſend me*. At the ſame time *Mythrus*, the King's High Steward was preſent; who offended at his haughty carriage, *Thou ſeem'ſt*, ſaid he, *to be as ignorant of the Majeſty of Kings, as of the Gods: How can that be*, reply'd the other, *when I know thee to be an Enemy of the Gods*?

It is reported, that when he came to *Corinth*, he was preſently ſurrounded with a great Crowd of his Diſciples. Which *Metrocles* the *Cynic* obſerving as he was waſh-

ing of wild Pot-herbs, Hark ye, said he, as he pass'd by, would'st not thou, as great a Sophister as thou art, want Scholars, should they see thee washing Pot-herbs? To whom the other, *I know not that, friend, but this I know, Thou need'st not now have been washing wild Roots, had'st thou but learnt how to converse with Men.* But this *Repartee* is father'd as well upon *Diogenes* and *Aristippus*, as upon him. And thus much for the Life and Tenents of *Theodorus*. At length retiring to *Cyrene*, he was there a long time, highly honour'd by *Marias*. From whence being at length also expell'd, at his departure, *Ye do very ill*, said he, *O* Cyreneans, *to banish me out of Africa into* Greece.

Of this name there were nineteen more. The first a *Samian*, the Son of *Rhœcus*, who advis'd the laying of Charcoals under the Foundation of the Temple of *Ephesus*, for he affirm'd, That the place being very moist, the Charcoal would dissolve, and then consolidate again into a most firm and durable substance. The second was a Geometrician of *Cyrene*, and *Plato*'s Master. The third, the Author of a Treatise *Concerning the Exercise of the Voice*. The fourth, he that wrote the Lives of the Legislators, beginning from *Terpander*. The fifth a *Stoic*. The sixth, he that wrote the

the *Roman* History. The seventh a *Syracusian*, that wrote of Military Discipline. The eighth of *Byzantium*, a famous writer of *Politicks*. The ninth mention'd by *Aristotle* in his Epitome of the Rhetoricians. The tenth, a *Theban* Statuary. The eleventh a Painter, of which one *Polemo* makes mention. The twelfth an *Athenian* Painter, mention'd by *Menodotus*. The thirteenth an *Ephesian* Painter, of whom *Theophrastus* speaks, in his Treatise of Painting. The fourteenth, an Epigrammatist. The fifteenth wrote the Lives of the Poets. The sixteenth a Physician, and Disciple of *Athenæus*. The seventeenth a *Chiote*, and a *Stoic* Philosopher. The eighteenth a *Milesian* and a *Stoic* likewise. The nineteenth a Tragedian: and our own Philosopher makes the twentieth.

The LIFE of PHÆDO.

PHædo, an *Elean*, born of a noble Family, being taken in the general Sack of his Country, was constrain'd for a livelihood to keep a small Victualing-House, to which, after he had got him a little Door, he enjoy'd *Socrates* for his Bed-fellow

low and Maſter, till *Alcibiades* or *Crito*, by the perſuaſion of *Socrates*, redeem'd him from that Penury; and from that time forward he apply'd himſelf with great diligence to the ſtudy of Philoſophy. He wrote ſeveral Dialogues, which are undoubtedly acknowledg'd to be his. But his *Zopyrus*, *Simo*, and *Nicias* are called in queſtion. His *Medus* is ſaid to have been written by *Æſchines*, or as ſome will have it, by *Polyænus*: His *Antimachus* is controverted: And his *Scythian* Proverbs are attributed to *Æſchines*. His Succeſſor was *Pliſtinus* of *Elea*, and after him the Diſciples of *Menedemus* of *Eretricum*, and *Aſclepiades* the *Phthiaſian*, Succeſſor to *Stilpo*, till their time call'd *Eliaci*, but then again from *Menedemus*, *Eretrici*. But of him more hereafter, in regard he was the head and founder of that Sect.

The LIFE of

EUCLIDES.

Euclides, born at *Megara*, adjoyning to the *Iſthmus*, as ſome aſſert, or in *Gelo*, as *Alexander* affirms in his *Succeſſions*, is reported to have been a great admirer of

of *Parmenides*, whoſe writings he continually ſtudied. From him the *Megarici* took their denomination, afterwards called *Eretrici*, and after that *Dialectici*: So nam'd by *Dionyſius* the *Carthaginian*, becauſe they always wrote by way of Queſtion and Anſwer.

To this great Man, ſays *Hermodotus*, repair'd *Plato* and all the reſt of the Philoſophers, after the death of *Socrates*, fearing the cruelty of the thirty Tyrants.

He allow'd but one *Supream Good*, tho' he gave it ſeveral Names. For ſometimes he call'd it *Prudence*; ſometimes *God*, and at other times, the *Great Intelligence*. He deny'd whatever was contrary to the Supream Good, affirming there was no ſuch thing. For which he brought his Proofs, not by way of Aſſumption, but by way of Inference and Concluſion.

He alſo condemn'd the uſe of *Allegories* in Diſputations. 'For, ſaid he, they con-'ſiſt either of Similitudes or Diſſimili-'tudes. If of Similitudes, then it behoves 'the Diſputant to inſiſt upon the Simili-'tude, rather than upon thoſe things for 'which the Illuſtration is intended. If of 'Diſſimilitudes, then the Compariſon is 'to no purpoſe. *Timon* therefore derides him, together with the reſt of the *Socratics* in the following Lines.

Phædo

Crew,
Phædo *be hang'd, with all his Rakeſhame*
I neither mind 'em, nor their Trifles view.
Nor their fam'd Euclid *neither; fam'd! for what?*
For plaguing Megara *with brawling Chat.*

He wrote ſix Dialogues, entitl'd *Lamprias*, *Æſchines*, *Phœnix*, *Crito*, *Alcibiades*, and *Eroticum*. To *Euclid* ſucceeded *Eubulides* the *Mileſian*, who form'd in writing ſeveral Moods and Figures in Logic, by way of Interrogation, under the names of the *Fallacious*, the *Latent*, the *Electra*, the *Involv'd*, the *Sorite*, the *Horned*, and the *Bald*; of which *Timon*,

Contentious Euclid *with his Horned Queries,*
And ranting Bumbaſt his admirers wearies;
Yet after all his babling thus by rote
Demoſthenes's R *ſticks in his Throat.*

For *Demoſthenes* ſeems to have been once his hearer, but becauſe he pronounc'd the Letter *R* worſe than his Maſter, he forſook his Maſter that could not remedy his impediment. As for *Eubulides*, it is manifeſt that he was a great Enemy to *Ariſtotle*, in whoſe writings he finds a thouſand faults. Now among the reſt that ſucceeded *Eubulides*, *Alexinus* was one; famous

famous for a Brangler, and a Man of ſtrong parts; for which reaſon he was call'd *Alexinus*; but againſt no Man ſo much embitter'd as againſt *Zeno*.

This *Alexinus*, as *Hermippus* relates, travelling from *Elis* to *Olympia*, there divulged his Philoſophy; at what time, being ask'd by his Scholars, why he tarry'd there? He reply'd, That he intended to ſet up a new *Sect*, and give it the Title of *Olympiac*. Thereupon his Scholars finding their Proviſion ſpent, and the place very unhealthy, left *Alexinus* to ſhift for himſelf, with one Servant only. Afterwards, as he was ſwimming in the River *Alpheus*, the ſharp end of a Reed ran into his Body, of which wound he dy'd. Which occaſion'd this Epigram of our own.

'Twas then no Story, that a Nail ſhould lame
The Foot of one that in a River ſwam;
For Alexinus *in* Alpheus *found*
The curſed Reed that gave him his death's wound.

He not only wrote againſt *Zeno* and *Ephorus* the Hiſtorian, but ſeveral other Treatiſes. *Euphantus* alſo the *Olynthian*, was another admirer and follower of *Eubulides*, who wrote the Story of his own Times, and ſeveral Tragedies, which won him

him great Reputation at the *Public Exercises*. He was also Tutor to King *Antigonus*, to whom he wrote a Treatise of *Regality*, and Kingly Government, very much applauded among the Learned, and dy'd meerly of old Age. *Eubulides* had also several other Scholars, and among the rest *Apollonius*, Sur-nam'd *Cronus*.

The LIFE of

DIODORUS.

Diodorus was the Son of *Amenias*, an *Iassian*, Sur-nam'd also *Cronos*, of whom *Callimachus* seems to have been a bitter Enemy, and writes in derision:

Yet Momus *is so kind upon the Wall*
To write his Name in Letters Capital,
Cronos *the* Wise; *Oh! never then despise*
The Man whom Momus *has Sur-nam'd the Wise.*

He was a Logician, and the first who is reported to have found out the *Involv'd* and *Horned Enthymemes*. While he Sojourn'd with *Ptolomy Soter*, *Stilpo* put several Logical Questions to him, which when

when he was not able readily to reſolve, the King laught at him, and call'd him *Cronos* in deriſion. Thereupon he retir'd from the Banquet, and after he had written a whole Treatiſe upon the Queſtion propounded to him, he dy'd for meer Grief: Which occaſion'd this Epigram of ours.

Poor Diodorus Cronus *! which of All*
The Dæmons *was it, ow'd thee ſo much Gall,*
So to beſot thy Brains, thou couldſt not ſpeak,
And then with ſilly Grief thy heart to break?
Alas! thou couldſt not Stilpo's *knot unty,*
'Twas knit too faſt, and that's the reaſon why?
'Twas that took P *and* K *from thy Name,*
So Kronos, Onos, *or an Aſs became.*

In *Euclid*'s School were alſo bred the famous *Ichthyas*, the Son of *Metallus*, *Clinomachus* the *Thurian*, who wrote a Treatiſe of Logical Axioms and Predicaments. And *Stilpo*, a moſt renown'd Philoſopher, whoſe Life we are next to write.

The

The LIFE of

STILPO.

Stilpo, born in *Megara* of *Greece*, was the Diſciple of ſome of *Euclid*'s Scholars; as alſo of *Thraſymachus* the *Corinthian*, a familiar acquaintance of *Ichthyas*'s. But he ſo far ſurpaſſed his Teachers, and all others for Invention and Eloquence, that he wanted but little of drawing all *Greece* after him to *Megara*. *Philip* the *Megaric* gives this account of him:

He forſook *Theophraſtus* to follow *Metrodorus*, who was altogether addicted to Contemplation, and *Timagoras* of *Gelos*: And at the ſame time *Clitarchus* and *Simmias* left *Ariſtotle* the *Cyrenean* for the ſame reaſon.

Among the *Dialectics*, *Pæonius* forſaking *Ariſtides*, *Diphilus* of *Boſphorus* the Son of *Euphantus*, and *Myrmex* the Son of *Exenætus*, ſtudious of Diſputation, became his Admirers. He alſo won *Phraſidemus* the *Peripatetic*, a great Naturaliſt, and *Alcinous*, the moſt eminent Orator of all who then flouriſh'd in *Greece*, to be his Hearers; together with *Crates*, *Phœnix*, *Zeno*, and ſeveral others, who all flock'd to him.

He

He was a Man deeply Politic; and beſides his Wife *Nicarete*, kept a Miſtreſs in his Houſe, as *Onetor* teſtifies. His Daughter, who prov'd none of the chaſteſt, he marry'd to *Simmias* of *Syracuſe*, his Kinſman: Of whoſe Incontinency when *Stilpo* was inform'd, and told moreover, that ſhe was a diſgrace to her Parents, *She is not*, ſaid he, *ſo great a ſhame to me, but that I am a greater Ornament to her.* *Ptolomy Soter* kindly entertain'd him, when the victorious Enemy had ſubdu'd his Native Country; and giving him a round Sum of Money, requeſted his Company into *Ægypt*: Thereupon he return'd the beſt part of the Money, refuſing the Voyage, and retir'd to *Ægina*, till *Ptolomy*'s return. Nor was *Demetrius* leſs kind; for after he had taken *Megara*, he took particular care to ſave the Philoſopher's Houſe, and that the Plunder taken out of it ſhould be reſtor'd him. But when the Victor demanded an Inventory of his Goods, to ſee whether he miſs'd nothing, he made anſwer, that every thing was ſafe, for no Man could deprive him of his Eloquence, and his Learning: And after this diſcourſing to the Conqueror concerning *Humane Beneficence*, he did it with that force of Eloquence, that the vanquiſh'd Victor became not only his Admirer but his Hearer.

It is reported of him, That he put this Queſtion to a certain perſon concerning the Statue of *Minerva* made by *Phydias*, *Is* Minerva *the Daughter of* Jove *a God?* To which the other anſwering *Yes*. *But this* Minerva, ſaid he, *is the Daughter of* Phydias, *not of* Jupiter: Which the other acknowledging; *Then this*, ſaid he, *can be no God*. For which, when he was cited to the *Areopagus*, he diſdain'd to eat his words, but rather affirm'd that he had ſpok'n nothing but what was true; for that ſhe was no God, but a Goddeſs, in regard the Gods were all Maſculine: However the *Areopagites*, never a jot the more pacify'd for that, commanded him to depart the City. At which time *Theodorus*, nick-nam'd the God, is reported to have droll'd upon him, asking him, *How he came to be ſo knowing*; or *whether he took up her Coats and look'd?* For he was a perſon of a daring confidence; but *Stilpo* a Man very reſerv'd, yet extreamly facetious. And therefore when *Crates* ask'd him whether the Gods were pleas'd with the Prayers of Mortals, and the Divine Honours continually paid 'em? *Fool*, ſaid he, *never ask Queſtions concerning theſe things in the Street, but when thou art private in thy Study.*

Which

Which very anſwer is reported to have been given by *Bion* to one that ask'd him, whether there were any Gods?

Wretched Old Man, canſt thou the Crowd remove,
That I may loudly ſpeak of things above.

Moreover *Stilpo* was a plain dealing perſon, without fraud or guile, and one that would not deſpiſe the moſt ignorant perſon alive. And therefore when *Crates* the *Cynic* would not anſwer to a queſtion propounded to him, only let a fart; *I knew*, ſaid he, *thou wouldſt ſpeak any thing rather than what it behov'd thee to do.*

Another time, a certain perſon preſenting him a dry Figg, and then propounding a queſtion to him; he preſently eat the Figg; upon which the other crying out, that he had loſt his Figg: *Yes, and the queſtion too*, reply'd *Stilpo*, *which thou gav'ſt me in Earneſt for queſtion.*

Another time beholding *Crates* ſcorch'd and burnt in the Winter time, *Truly* Crates, ſaid he, *in my opinion thou want'ſt a new Cloak*; meaning, as well to hide his knavery, as to keep him warm: To whom the old Man, being at preſent ſomewhat daſh'd out of count'nance preſently retorted,

Time was when I at Megara *have ſeen*
Stilpo *in rags, that ſcarce would hide his skin,*
Shivering and ſhaking, tho' ſo near the rocks
Where Typhon's *Cavern ſtill with Sulphur ſmoaks,*
At length for a new Coat to warm his Breech,
I'th' open ſtreets he needs would Vertue teach,
Till all his friends ſo thick about him got,
That tatter'd Vertue had like t'ha' gone to pot.

He is reported, ſo to have bewitch'd the Ears of the People at *Athens*, that the very Slaves flock'd out of the Public Bridewells to ſee him; at what time, to a certain Perſon ſaying to him, Look——, how they wonder at thee, as if thou wer't ſome ſtrange wild Beaſt,—— He reply'd, *No, no, 'tis becauſe they never ſaw a true Man before.*

Being a moſt ſharp and quick Diſputant, he deny'd all manner of *Species*; and affirm'd, That he who ſaid he was a Man, was no Man. For he muſt be either this, or that Man. But why rather this Man, than that Woman? Therefore, no Man. And again: This Pot-herb which here we ſee is no Pot-herb: For Pot-herbs were a thouſand years ago; therefore, this is no Pot-herb.

It is reported, that as he was talking with

with *Crates*, he broke off abruptly in the middle of his Speech, to go to the Fiſh-mongers. At what time, when the other pull'd him back, and told him, he left his diſcourſe behind him: *No*, ſaid he, *I keep my diſcourſe to my ſelf, but I leave thee. For my diſcourſe can tarry, but the Fiſh will be gone.*

He is ſaid to have been the Author of nine inſipid Dialogues, entitl'd, *Moſchus*, *Ariſtippus* or *Callias*, *Ptolomy*, *Chærecrates*, *Metrocles*, *Anaximenes*, *Epigenes*, To his *Daughter*, and *Ariſtotle*.

Heraclides aſſerts that *Zeno*, the Founder of the *Stoic* Philoſophy, was one of his Followers. And *Hermippus* aſſures us, that he was very old when he dy'd, and that he drank a luſty draught of Wine, to the end he might the ſooner expire. Thereupon we made him this Epigram.

Stilpo *of* Megara *perhaps thou know'ſt,*
Him up and down by various fortune toſt,
The ſad Diſtempers of old Age o'retook.
At laſt, quite weary of the ponderous yoak,
A nimbler Charioteer he found to drive
The lingring Chariot of his Irkſome life;
Calls for two juggs of Wine, and thoſe pour'd down,
The Curtain draws, and Coachman, crys, drive on.

Sophilus alſo the Comic Poet, was very ſevere upon him, in his Play call'd the *Wedding*.

Stilpo, *to haſten death, what ſo provok'd thee?*
But 'twas Charinus *Plaguy Problem choak'd*
thee.

The LIFE of
CRITO.

CRito was an *Athenian*, who above all others, had ſuch a ſingular affection for *Socrates*, that he made it his buſineſs continually to ſupply his wants. His Sons *Critobulus*, *Hermogenes*, *Cteſippus* and *Epigenes*, were all the Diſciples of *Socrates*. *Crito* himſelf likewiſe was the Author of ſeventeen Dialogues, all comprehended in one Volume, and thus entitl'd, *That Learning does not make good Men. Of Plentiful Living. Of what is ſufficient. Of Honeſty and Vertue. Of God. What it is to do evil. Of Fertility. Of the Law. Of Arts. Concerning Converſation. Of Wiſdom. Of* Protagoras, *or the Politician. Of the Letters. Of Poetry. Of Generoſity. Concerning Education. Of Knowledge. What it is to know.*

The

The LIFE of

SIMO.

SIMO was an *Athenian* Stone-Cutter, who when *Socrates* came into his Work-Houſe, and diſcours'd upon any ſubject, ſet down in writing whatever he could remember: For which reaſon his Dialogues are call'd *Socratici*; of which there are three and thirty, upon various ſubjects, all bound together in one Volume, with theſe running Titles. *Concerning the Gods. Of Honeſty. What is Honourable and Honeſt. Of Juſtice*, in two Parts. *Concerning Vertue, that it is not to be taught. Of Fortitude*, in three Dialogues. *Of Love. Concerning Popularity. Of Honour. Of Poetry. Concerning Health. Of Love, Philoſophy, Knowledge*, and *Muſic. What is Honourable. Of Education. Of Labour. Of Judgment. Of Entity. Of Number. Of Induſtry. Concerning the Love of Gain. Of Vain-glory. Of Vertue.* Other Treatiſes he alſo wrote, *Concerning giving Counſel. Of Reaſon* and *Dexterity. Of Evil doing.* He is alſo reputed to be the firſt that made uſe of *Socrates*'s Arguments. And this was he, who when *Pericles* promis'd him, that

if he would live with him, he ſhould want for nothing, made him anſwer, *That he had no mind to part with his Liberty.* There was alſo another *Simo*, who wrote a Treatiſe of Rhetoric. A third, who was a Phyſician, and Kinſman to *Seleucus* and *Nicanor*; and a fourth, who was a Carver in Stone.

The LIFE of GLAUCO.

GLauco an *Athenian*, was the Author of nine Dialogues, all comprehended likewiſe in one Volume, under theſe Titles, *Phydilus*, *Euripides*, *Amyntichus*, *Euthias*, *Lyſichides*, *Ariſtophanes*, *Cephalus*, *Anaxiphemus*, *Menexeus*. There are alſo thirty two more that go abroad under his name, but not allowed to be his.

The LIFE of SIMMIAS.

SImmias was a *Theban*, and ſaid to have wrote twenty three Dialogues under theſe Heads. *Of Wiſdom*, *Truth*, *Muſick*. Of

Of Epic Verſes, Fortitude, Philoſophy, Ratiocination, Truth, Letters, Education, Arts and *Sciences*: *How to govern*: *Of Decency*: *What to chooſe*; *what to avoid*: *Of Friendſhip, Knowledge, well living*: *Of Poſſibility*: *Of Money*: *Concerning Life*: *What is Honeſt*: *Of Diligence and Love.*

The LIFE of

CEBES.

CEbes, a *Theban* likewiſe, is reported to be the Author of three Dialogues entitl'd, *His Table*, *Hebdome*, and *Phrynichus*.

The LIFE of

MENEDEMUS.

MEnedemus, the Son of *Phædo*, the Son of *Cliſthenes*, of the Family of the *Theopropidæ*, was a perſon of a Noble Extraction, but a Carpenter, and poor. Others report him to have been a Tentmaker, and that he learn'd both Trades. Which

Which was the reaſon, that when he had made a certain Decree, he was reproved by one *Alexinus*, who told him, that it did not become a Wiſe Man to make either a Tent or a Decree. Afterwards being ſent by the *Eretrici* to Garriſon *Megara*, he took a Journey to the *Academy* to viſit *Plato*, by whoſe perſwaſions, not unwillingly entic'd, he left off his being a Soldier. But being invited by *Aſclepias* the *Phthiaſian*, he liv'd at *Megara* with *Stilpo*, whoſe followers they both became. From whence going by Sea to *Elis*, they fell into the company of *Archipalus*, and *Moſchus*, and ſo till now, they were call'd *Eretrici*, from the Country where *Menedemus* was born.

Certainly it is that *Menedemus* was a Perſon highly eſteem'd for his Vertue and Gravity. For which reaſon *Crates* in his moroſe humour calls him,

The Eretric *Bull.*

Nor is *Timon* leſs Satyrical in deriding his compos'd Demeanour.

Then riſing up, he knits his beetle Brows,
And gravely humms a leſſon through his Noſe.

How-

However he was a perſon ſo awful, that when *Eurylochus* the *Caſſandraan* was ſent for by *Antigonus*, together with *Clippides*, a young Gentleman of *Cyzicum*, he refus'd to go, for fear *Menedemus* ſhould know it, for he was quick and ſevere in his Reprimands. Inſomuch that when a young Man behav'd himſelf with an unbeſeeming Inſolence before him, he ſaid nothing, but with a Reed upon the Pavement he deſcrib'd the Poſture of a Boy ſuffering under male Agitation, till the young Man perceiving himſelf to be abus'd in the preſence of all the ſtanders by, ſneak'd out of the Room, aſham'd of what he had done. Another time, when *Hierocles* fell moſt ſeverely foul upon him in the *Pyraeum* about *Amphiaraus*, and told him ſeveral Stories concerning the taking of *Eretria*: *Menedemus* ſaid no more, but only ask'd him, *Wherefore it was that* Antigonus *ſo highly extoll'd him?*

To one that boaſted of his Adultery, *Doſt thou not know*, ſaid he, *That Radiſhes contain as good a juice as Coleworts?* To a young Man, that bawl'd and yaul'd after him, *Have a care*, ſaid he, *leſt thou forget for haſt what thou haſt left behind thee.* To *Antigonus* in a quandary, whether he ſhould go to a Feaſt, where he knew there would be hard drinking, He ſaid no more than

than this, *Remember thou art the Son of a King.*

To a ſtupid fellow that talk'd impertinently to him, *Haſt thou any Lands?* ſaid he: Who anſwering, that he had ſeveral Farms: *Go then*, ſaid he, *and look after 'em, leſt thou loſe thy wealth, and com'ſt to be a poor Fool.*

To one that ask'd his advice, whether he ſhould marry: *Doſt thou not*, ſaid he, *take me for a Wiſe Man?* Who not denying but that he was ſo, *Why then*, ſaid he, *I am marry'd.* To one that affirm'd, there were many *Good Things*, he put the Queſtion, *How many, and whether he thought there were above a hundred?*

Being invited to a ſumptuous Feaſt, which was a ſort of Riot he could never abide, he ſaid nothing, but by his ſilence reprehended the perſon, while he was obſerv'd to take only a few Olives for his own ſhare.

This liberty of ſpeech which he us'd had like to have coſt him and his Friend *Aſclepias* their lives at *Cyprus*, where he offended *Nicocreon*: For the King having invited both them, and ſeveral other Philoſophers to a monthly Feſtival, *Menedemus* could not forbear, but with his wonted freedom publickly at the Table, *If there be any benefit*, ſaid he, *in ſuch Society, theſe*

theſe Feaſts ought to be kept every day: If not, this is now ſuperfluous. To which the Tyrant anſwering, That he ſet apart ſuch leiſure Holidays to hear the Philoſophers: *Menedemus* more ſharply inſiſted, *That it behov'd him to hear the Philoſophers at all times*: Inſomuch that they had both dy'd for it, had not one of the Muſicians given 'em private intelligence of the miſchief deſign'd, and ſent 'em privately away. Thereupon they preſently took ſhipping, which gave occaſion to *Aſclepias*, in the midſt of a violent Storm that roſe as ſoon as they were out at Sea, to complain, *That the Muſicians skill had ſav'd him, but* Menedemus's *over boldneſs had loſt him.*

He was a perſon that little regarded any order in his School; where there were no Benches fix'd round the Room as in a Theatre, but every one ſate or ſtood as they could find a Place or Seat convenient. Otherwiſe timorous, and jealous of his Reputation, ſo that when *Aſclepias* and he both wrought with a Bricklayer, and *Aſclepias* never ſcrupl'd to be ſeen in his Shirt, carrying Mortar in a Hodd to the top of the Tiles, he would always hide himſelf when any Paſſenger came by.

When he took upon him the management of Public Affairs, he was ſo timorous, that

that being to put the Incenſe into the *Cenſor*, he let it fall beſide.

Much about the ſame time when *Crates* reproach'd him for medling with the Government, he order'd him to be carry'd to Priſon. Where *Crates* nevertheleſs would ſtill watch him as he paſs'd to and again, and taunt him with the Nick-names of *Agamemnon*, and Alderman *Menedemus*: For, to ſpeak the Truth, he was ſomewhat addicted to Superſtition.

Another time, *Aſclepias* and he having din'd in an Inn upon a Diſh of fleſh, as the Proverb is, of *Goda'mighty*'s Killing, when *Menedemus* came to underſtand it, he began to grow pale, and fall a puking, till *Aſclepias*, rebuking him ſeverely, convinced him, that 'twas not the fleſh, but his own ſqueamiſh conceit that caus'd his illneſs. But ſetting theſe humours aſide, he was both Magnanimous and Liberal.

His habit and condition of Body was the ſame in his Old Age and in his Youth, ſtrong and luſty as a Wreſtler; of a ſwarthy Complexion; fat and ſmooth; of a middle Stature, as appears by his Statue in the Street call'd the old *Stadium* in *Eretria*. For it is carv'd for the nonce, half naked, diſcovering the chiefeſt parts of his Body. He was a moſt courteous entertainer of his Friends; and becauſe

Eretria

Eretria was an unhealthy place, he was wont to feaſt often. He was a great admirer of *Aratus* *Lycophron* the Tragic Poet, and *Antagoras* the *Rhodian*. But *Homer* was his chiefeſt delight. The *Lyrics* he lov'd, as alſo *Sophocles* and *Achæus*, among the Satyriſts; but he preferr'd *Æſchylus* above all the reſt. Therefore to thoſe that oppos'd him at the Council Table, he would always repeat theſe lines:

The ſwifteſt foot in time th' infirm and weak,
And Tortoiſes may Eagles overtake.

Which was a Sentence of *Achæus*, taken out of his Satyr entitl'd *Omphale*. So that they were foully miſtaken, who affirm'd that he never read any other Books but *Euripides*'s *Medea*, which is ſaid by ſome to have been written by *Neophron* the *Sicyonian*. But he ſlighted his Maſters *Plato*, *Xenocrates*, and *Parechates* the *Cyrenaic*. However he was an admirer of *Stilpo*; concerning whom the queſtion being once put to him, what his Conditions were, he only anſwer'd, *He is liberal*.

Moreover he was a perſon not eaſily to be underſtood; and in Diſputations an Adverſary troubleſome to be encounter'd. He was ready upon all ſubjects, and furniſhed with a copious Elegancy of words.

Much

Much addicted to Syllogisms, and therefore he was wont to argue thus. 'Is one 'thing different from another? Yes. Does 'Profitable differ from Good? Yes. Therefore that which is good, is not that 'which is Profitable. He rejected all Negatives, making use of Affirmatives only; and those simple, not compound, which he said were intricate and complex'd.

Heraclides asserts that in his Doctrine and Opinions he was a *Platonic*, but that he sported with Logic. So that *Alexinus* asking him whether he had left off beating his Father: He answer'd, *I have neither struck him, nor have I left off.* Upon which the other desiring him to explain himself by saying *I*, or *No*. *'Tis a ridiculous thing*, said he, *to obey your Laws, that will permit a Man to brawl and wrangle in the open Market-places.*

He complain'd that *Bion* murder'd the dead, when he exclaim'd so industriously against the Southsayers.

Hearing another maintain, that there could be no greater good than for a Man to enjoy whatever he desired: *Yes*, said he, *a much greater, for a Man to desire no more than is needful.*

Antigonus the *Carystyan* positively asserts, that he never wrote or compos'd any Treatise in his life, nor that he ever set

ſet up any Opinion, as a fundamental Truth: But that he was ſo obſtinate and quarrelſome in his Queſtions and Interrogatories, that he would never give over till the Blood ſtarted out of his Eyes. Yet though he were ſo paſſionate in words, his actions beſpake him the meekeſt Man i'the World. And therefore though *Alexinus* laught at him, and abus'd him where-ever he met him, yet he was always kind to him, and accompany'd his Wife from *Delphos* to *Chalcis*, becauſe ſhe was afraid of being rob'd upon the Road. He was alſo a true and conſtant friend, as appears by his ſtrict League with *Aſclepias*, almoſt as ſignal as that between *Pylades* and *Oreſtes*. But *Aſclepias* being the Elder, they liken'd him to the Poet, and *Menedemus* to the Actor. And it is reported, that when *Archeopolis* had once told 'em out three thouſand pieces of Money, becauſe there was a friendly diſpute who ſhould take firſt, neither would touch it.

They were both marry'd, *Aſclepias* to the Daughter, and *Menedemus* to the Mother: Moreover they tell us, that when *Aſclepias*'s Wife dy'd, he took his friend *Menedemus*'s; for that he being advanc'd to preferment, had marry'd another more Noble and Wealthy: However, becauſe

they kept House together, *Menedemus* gave his first Wife leave to manage the Family.

Now as *Asclepias* was the Elder, so he dy'd long before him in *Eretria*, being far strick'n in years, after they had liv'd long and happily together, and with so much love; that when, sometime after, a young Lad that had been *Asclepias*'s Minion, coming to *Menedemus*'s House to a Feast, was shut out of Doors by his Servants, he bid 'em let him in, for that *Asclepias* though dead, had still the power to open his Doors.

There were also those that supported both, *Hipponicus* the *Macedonian*, and *Agetor* the *Lamian*. Of which the one presented 'em with thirty *Minas* apiece; and *Hipponicus* gave two thousand *Drachmas* to *Menedemus*'s Daughters upon their Marriage, of which he had three by his Wife *Oropia*, as *Heraclides* witnesses.

His Feasts he order'd after this manner, first he sate down himself with two or three Friends, till it grew to be Evening. Then the rest of the Guests were call'd in, though they had already supp'd: And therefore if any one came too soon, they would ask the Servants what was upon the Table, and how long it had stood there? If only Roots and Sallets, away they

they went again; but if either Roaſt or Boil'd, they went in. The Gueſts in the Summer lay upon Mats; in the Winter upon Sheep-skins, with the woolly part upwards; and every one had his Pillow brought him. The Cup that went about, contain'd ſomething more than half a Pint. The junkets were Beans and Lupins. Sometimes Pears or Pomgranates, or dry Figgs. Of all which *Lycophron* makes mention in his Satyr call'd *Menedemus*, where he writes in praiſe of the Philoſopher thus much in part.

The Banquet ſhort, the Cup that went about,
Of moderate ſize, was fill'd again, when out.
But the chief junkets that adorn theſe Feaſts,
Were learning's ſweet Preſerves and harmleſs Jeſts.

He was at firſt very much contemn'd and ſlighted, and by the *Eretrians* frequently abus'd, who call'd him Curr and mad Man: But afterwards he was ſo highly admir'd, that he was ſolely intruſted with the Government of the City. He perform'd three Embaſſies to *Ptolomy*, to *Lyſimachus*, and *Demetrius*, highly honour'd where-ever he came. And when the City allow'd him two hundred Talents a year, he remitted fifty. Being ac-

cus'd to *Demetrius* for designing to betray the City to *Ptolomy*, he justify'd himself in an Epistle, of which this was the beginning.

Menedemus to *Demetrius*, Happiness.

I *Hear that several Stories have been told thee concerning Us*, &c.

By this Letter he admonishes *Demetrius* to have a watchful Eye upon *Æschylus*, who was one of the contrary Faction. He seems to have been sent to *Demetrius* in the behalf of *Oropus*, which Embassy was by him manag'd with singular Gravity, as *Euphantus* in his History records. *Antigonus* also had a particular esteem for him, and own'd himself to be his Disciple, and when he had vanquish'd the *Barbarians* about *Lysimachia*, *Menedemus* sent him a Decree written in a plain Style, and free from any flattery, which thus began. 'The Captains and chief Counsellors to 'Antigonus. Seeing that King *Antigonus*, 'victorious over the *Barbarians*, is now 'advanc'd to *Elia*, prosperous in all things 'else according to his wishes, therefore 'the Senate and People have thought 'fit, &c.

This Decree, and his intimate familarity with the King were the Reasons that he

he was ſuſpected for having a deſign to betray the City. And being accus'd by *Ariſtodemus*, he retir'd privately to the Temple of *Amphiaraus*, in *Oropus*, from whence after the loſs of the Golden Cups, as *Hermippus* relates, he was by the general Decree of the *Bœotians*, commanded to depart. Removing therefore from thence with a heavy heart, he privately return'd into his Country, ſent for his Wife and Children, and retiring to *Antigonus*, under his Protection ended his Days, for grief and anguiſh of mind. On the other ſide *Heraclides* tells us a ſtory quite contrary; how that being made Preſident of the Senate, he freed the *Eretrians* ſeveral times from the attempts of thoſe that affected the Tyranny, by calling in *Demetrius* to his aſſiſtance. And that therefore it was not likely he ſhould have any deſign to betray the City to *Antigonus*, which was a meer Calumny thrown upon him: But that he went to *Antigonus* with another deſign, was true; for when he could not prevail with him to ſet his Country at liberty, he abſtained from all manner of Food for ſeven days together, and ſo ended his life. And this is alſo teſtified by *Antigonus* the *Caryſtian*. Only againſt *Perſæus* he profeſs'd an inexorable hatred; for when *Antigo-*

nus would have reſtor'd to the *Eretrians*, their former Republican Government, for the ſake of *Menedemus*, he was the only Perſon that diſſwaded him. For which reaſon *Menedemus* bitterly incens'd againſt him, in the hearing of a full Aſſembly, at a great Feaſt. *'Tis true*, ſaid he, *he is a Philoſopher, but of all Men that are, or ever were, or ever will be, aſſuredly the moſt vile and wicked.*

He dy'd (according to *Heraclides*) in the ſeventy third year of his Age. Nor could we chuſe but dedicate this Epigram to his memory.

When firſt (Great Menedemus) *loudeſt Fame*
Did to our Ears thy ſudden End proclaim;
How thou moroſe, and ſternly obſtinate,
By Abſtinence did'ſt haſten on thy Fate,
It was no more, 'tis true, than what thy Sect
Allow'd; however 'twas a weak Defect
Of Noble Courage in a Man ſo rare,
Not to be able to withſtand Deſpair.

And thus much for the *Socratics*, and thoſe that deſcended from them. We come now to *Plato*, who founded the *Academy*, and to thoſe of his Followers, who were moſt tranſcendent in Learning and Eloquence.

The End of the Second Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Sayings

Of the most Famous

PHILOSOPHERS.

The Third Book,

Translated from the *Greek* by *E. Smith*, M. A.

The LIFE of

PLATO.

PLATO, the Son of *Ariſto*, and *Perictione*, or *Potona*, was Born at *Athens*, his Mother being deſcended from the Race of *Solon*. For the Brother of *Solon* was *Dropides*, from whom *Critias*, the Father of *Calæſchrus*, whoſe Son was *Critias* alſo, one of the thirty Tyrants, the Father of *Glauco*, from

whom *Charmides* and *Perictione*, of whom and *Ariſto*, *Plato* was the Son, being the ſixth from *Solon*, who deriv'd his Pedigree from *Neleus* and *Neptune*. His Father alſo is ſaid to have deduc'd his Original from *Codrus* the Son of *Melanthus*, who in like manner boaſted his Deſcent from *Neptune*, as *Thraſylus* teſtifies.

Speuſippus alſo, in *Plato*'s Book entitl'd *The Supper*; *Clearchus* in praiſe of *Plato*; and *Anaxilides* in his Lives of the Philoſophers tell us how the ſtory went, that *Ariſto* inflam'd with *Perictione*'s Beauty, would have raviſh'd her. But finding too great a Reſiſtance, and warn'd by *Apollo* in his ſleep, he then courted her to the chaſt embraces of Wedlock. So that *Plato* was born, according to *Apollodorus* in his Chronicle, in the eighty eighth *Olympiad*, in the Month of *April*, the ſame day that *Apollo* came into the World, by the ſupputation of the *Delians*: And dy'd, as *Hermippus* reports, in the firſt year of the hundred and eighth *Olympiad*, being at that time fourſcore and one years of Age, and deſigning to marry another Wife. Though *Neanthes* affirms him to have been fourſcore and four years old at the time of his deceaſe. So that he was ſix years younger than *Iſocrates*. For that he was born under *Lyſimachus*, but

Plato

Plato under the Government of *Aminias*, about which time *Pericles* also dy'd. Then for his most familiar and intimate Acquaintance, *Callyteus* is number'd among the chiefest by *Antileo*, in his second Book, *De Temporibus*.

Others there are, who report him to have been born in *Ægina*, in the House of *Phidiades*, who was the Son of *Thales* (as *Phavorinus* records in his Various History) his Father being sent, with others, about the Division of certain Lands, and returning to *Athens*, when they were expell'd by the *Lacedæmonians*, who assisted the *Æginenses*. He is also said to have gratify'd the People of *Athens* with several pompous Shews and Interludes, at the expences of *Dio*, as *Athenodorus* relates. He had two Brothers *Adimantus* and *Glaucus*, and a Sister named *Potona*, the Mother of *Speusippus*, and was taught his first Rudiments of Learning by *Dionysius*, of whom he makes mention in his *Anteraste*; and he perform'd his Wrestling Exercises under *Ariston* of *Argos*, by whom for his lovely Shape and Proportion, he was called *Plato*, whereas before he had been nam'd *Aristocles*, from the name of his Grandfather, as *Alexander* relates in his *Successions*. Though others will have him to be so call'd from his broad manner of

Pro-

Pronunciation; or else from the breadth of his fore-head, according to *Neanthes*. Others report him to have been a great Wrestler at the *Isthmian* Games; among whom was *Dicearchus* in his Book of Lives; also that he was addicted to Painting and Poetry; and that first he wrote *Dithyrambics*, afterwards Odes and Tragedies. His voice was but shrill, and somewhat effeminate, as *Timotheus* the *Athenian* relates of him in his *Book of Lives*.

It is reported that *Socrates* should dream, that a Cygnet newly hatch'd came and sate down upon his knees; and that the wings of the Bird growing out of a sudden, she flew away, sweetly singing in her flight: The next day, *Plato* being brought to him by his Father, he cry'd out, *This is the Bird which I dreamt of.*

He began to divulge his Philosophy first in the Academy, then in the Garden adjoyning to *Colonus*, as *Alexander* relates from the Testimony of *Heraclitus*. Then resolving a contest in Tragedy, before the *Dionysian* Theatre, after he had heard *Socrates*, he threw his Poems in the fire, crying out,

Haste, Vulcan, hither, Plato wants thy aid.

And

And from that time forward, being then twenty years of age, he became a Hearer of *Socrates*. After whose deceaſe he ſtuck to *Cratylus*, the Diſciple of *Heraclitus*, and *Hermogenes*, who maintain'd the Philoſophy of *Parmenides*.

When he arriv'd at eight and twenty years of age, according to *Hermodorus*, together with ſome other *Socratics*, he betook himſelf to *Megara*, where he admir'd and follow'd *Euclid*; from whence he departed for *Cyrene*, to hear *Theodorus* the Mathematician, and from thence he travell'd into *Italy*, to the *Pythagoreans*, *Philolaus* and *Eurytus*: Thence into *Ægypt*, where he aſſociated with the Prieſts and Prophets, whither it is alſo reported, that *Euripides* accompany'd him, and falling ſick, was by the Prieſts cured with a Salt-water Medicine, which occaſion'd that verſe of his,

——*The briny Ocean ſcoures away*
All the Diſtempers that on Mortals prey.

Moreover, with *Homer*, he affirm'd, that all the *Egyptians* were Phyſicians. *Plato* had alſo deſign'd to have viſited the *Magi*, but the Wars breaking forth in *Aſia*, forc'd him to deſiſt from his purpoſe. Returning therefore to *Athens*, he continu'd

tinu'd in the *Academy*. This was a pleasant place in the Suburbs shaded with Trees, and so call'd from a certain Hero, whose name was *Academus*, of whom *Eupolis* makes mention in his *Astrateuti*.

In those delightful shades, the sweet abode
Of Academus, *now a Semi-God.*

And *Timon* also, speaking of *Plato*, thus writes.

But above all, was Plato, *still allow'd*
To be the Captain of the Charming Croud;
Upon his Lips the Charms of Eloquence
In Clusters hung, sweet words, and sublime
Sence.
More tuneful notes ne'er chirp'd the Grashoppers
In Hecademian *Groves, to list'ning Ears.*
For in those Groves *was* Plato *wont to sing,*
Out-charming all the Music of the Spring.

For formerly the same place was call'd *Hecademia*, with an *Epsilon*.

That our Philosopher was a friend to *Isocrates*, appears also from hence, for that *Polyxenus* has committed to writing a certain discourse concerning the Poets, that happen'd while *Isocrates* continu'd with *Plato* at his Country-House. And

Aristoxe-

Ariſtoxenus farther aſſerts that he was three times a Souldier, once in the Expedition to *Tanagra*, a ſecond time in the War with *Corinth*, and laſtly at the *Delian* Conflict, when he won the Victory.

He made a mixture of the Opinions of the *Heraclitans*, the *Pythagoreans*, and the *Socratics*, and as to thoſe things which appertain'd to the ſenſe, he held with *Heraclitus*; where the underſtanding was concern'd, he adher'd to *Pythagoras*; but in Ethics and Politics he follow'd *Socrates*. Some there are, and among the reſt *Satyrus*, who affirm, that he ſent into *Sicily*, to *Dio*, a hundred *Minas* to purchaſe of *Philolaus* three *Pythagorical* Books for his own uſe. For he was then full of money, having receiv'd from *Dionyſius* above fourſcore Talents, as *Onetor* teſtifies in his Treatiſe entitl'd, *Whether a Wiſe Man ſhould be Rich*. For many other things he was alſo beholding to *Epicharmus* the *Comedian*, moſt of whoſe Writings he tranſcrib'd, as *Alcimus* aſſures us in his Books that he wrote to *Amyntas*, which are four in number: In the firſt of which he runs on in theſe words, It is apparent, ſays he, that *Plato* took many things out of *Epicharmus*. As for Example, 'Sen-
'ſible, ſays *Plato*, is that which never con-
'tinues permanent either in Quality or
'Quantity,

'Quantity, but is alſo perpetually flowing, and lyable to the inconſtancy of Change. As if we ſhould ſubſtract Number out of thoſe things which are neither *equal* nor *ſuch*, nor ſubjected to Quantity or Quality. And theſe are ſuch things, of which there is a continual Generation; but never any Subſtance. *Intelligible* is that which neither encreaſes or diminiſhes. And this is the nature of things Sempiternal, as being always alike, and ever the ſame.

'That the Soul did apprehend ſome things by the Help of the Body, as it happen'd in Seeing and Hearing; but that for the underſtanding of other things, ſhe needed no aſſiſtance of Corporeal Organs, as being endu'd with a ſufficient Penetration of her ſelf. Which is the reaſon that *Plato*, from *Epicharmus* affirms, That they who have a deſire to collect the Beginnings and Principles of the *Whole*, muſt firſt make a diſtribution of the ſeveral *Ideas* by themſelves; as *Likeneſs*, *Unity*, *Multitude*, *Magnitude*, *Reſt* and *Motion*. In the next place he ought to conſider *Honeſt*, *Good* and *Juſt*, every one by themſelves.

Thirdly, 'It behoves him to compare the *Ideas* one with another, and obſerve which have the trueſt Agreement and

'Correſ-

'Correſpondence one with another; as 'Knowledge, Magnitude, and Dominion: 'As likewiſe, whether thoſe things which 'are exiſting in our ſelves, in regard that 'we partake of their Qualities, are *Homonymous* to thoſe other things? For example, juſt things are thoſe that partake 'of Juſtice: honeſt, that partake of Honeſty. Now every Species is Eternal, 'and the underſtanding in reference to 'theſe things, is void of all Perturbation: 'And therefore the *Ideas* ſubſiſt in Nature, 'like ſo many Exemplars. But as for 'thoſe other things which are like to 'theſe, they ſubſiſt according to their 'neareſt reſemblance to the other. And 'therefore *Epicharmus* diſcourſes of *Good* 'and of *Ideas*, in this manner. Can playing on the Flute be ſaid to be any thing? 'Moſt ſurely. Why then, playing upon 'the Flute is a Man. Not ſo neither. Go 'too then: Doſt not thou think a player 'upon a Flute to be a Man? Moſt certainly. And does not the ſame Argument hold concerning Good? This is 'Good; that is the Thing; which he 'who ſtudies by it ſelf ſhall become Good. 'For as he that pipes is call'd a Piper, he 'that dances, a Dancer; ſo whoever he 'be that learns any other Art or Myſtery, 'is not call'd the Art it ſelf, but the Artificer that profeſſes it. *Plato*

Plato in his Treatise of *Ideas* thus reasons: 'If there be such a thing as Memory, the Ideas have their Being in the 'several Entities; in regard the memory 'relates to something that is sedate and 'permanent. For how, adds he, could 'living Creatures be preserv'd, had they 'not annex'd to themselves their several '*Ideas*, or if they were not endu'd with 'the *Natural Intelligence*. Now they carry in their memories their Similitude, 'and the nourishment, whatever it be, 'which is proper to every one. Which 'shews that the Contemplation of *Similitude* is inherent to all Creatures by Natural Instinct: By which means they understand themselves to be of the same 'kind.

Moreover *Epicharmus* asserts, That wisdom does not predominate altogether in one kind, but that all living Creatures have a certain Sence and Notion of themselves. And thus, if we first observe the Hen, she does not bring forth live Chick'ns, but first she lays the Eggs, then sits and enlivens her young ones with her natural Heat. Now this is a sort of Wisdom which only nature infuses and teaches. 'Therefore it is no wonder that all Creatures associate with their Like, and think 'their Productions fairest. For a Dogg

'is

'is to a Dog moſt beautiful, the Cow to 'the Cow, the Aſs to the Aſs, and Swine-'herd together, as admiring their own 'kind above all others.

Theſe, and ſeveral other Paſſages of this nature are recited by *Alcimus* in his four Books, to ſhew how much *Plato* was indebted to *Epicharmus*. Now that *Epicharmus* was not ignorant of *Plato*'s ingenuity, may be conjectur'd from hence, that he does as it were propheſie, that he would be his Emulator, in theſe words: 'I am of opinion, ſays he, nay more, I 'am well confirm'd, ſuch will be the re-'membrance of my Words and Sentences, 'that ſome one perſon or other will en-'tertain 'em in this rude dreſs, and at-'tiring 'em in more pompous Colours, 'will himſelf, inſuperable, become a Vi-'ctor over many others.

Moreover there is good reaſon to believe, that *Plato* was the firſt who brought the writings of *Sophron* the *Mimic* into *Athens*, and fram'd his own Geſtures and Poſtures from thence; for that the Books were found under his Pillow.

He made three Voyages into *Sicily*; the firſt only to ſee the Iſland, and the Rarities that made it famous; when *Dionyſius* the Tyrant, and Son of *Hermocrates*, compell'd him to a Conference. At

what time, when he diſcours'd concerning *Tyranny*, and alledg'd, That what was profitable to him alone, made little or nothing for his advantage, unleſs he excell'd in vertue; the Tyrant growing angry, *Thou talk'ſt*, ſaid he, *like an old doating Fool*: To whom *Plato*, *And thou like a Tyrant.* Which ſo enrag'd the Potentate, that he was about to have put him to Death; but altering his reſolution, at the Interceſſion of *Dio*, and *Ariſtomenes*, he gave him to *Polis*, then Ambaſſador from the *Lacedæmonians*, to ſell him for a Slave; who carry'd him to *Ægina*, and there ſold him. At what time *Charmander*, the Son of *Charmandrides*, proſecuted him for his Life, having indicted him upon a Statute in force among the Iſlanders, That the firſt *Athenian* that landed in the Iſland ſhould dye without mercy. But upon the ſaying of ſome body, though by way of a jeer, that he was a Philoſopher, he was diſmiſs'd.

Others affirm, that he was brought into Court; where being obſerv'd not to ſpeak a word in his own defence, but ſtand as one couragiouſly reſolv'd to ſuffer whatever happen'd, they determin'd not to kill him, but to ſell him as a Captive taken in War. When by good fortune *Aniceris* the *Cyrenean*, being then in the

the City, redeem'd him for twenty, as others ſay, thirty *Minas*, and ſent him back to *Athens* among his Friends, who immediately remitted the Money back to *Aniceris*. But he refus'd to take it, ſaying withal, That they were not the only perſons that were worthy to take care of *Plato*. Others ſay, that *Dio* ſent the money to *Aniceris*, which he refus'd to make any other uſe of, than for the purchace of a little Garden for himſelf in the *Academy*. As for *Polis* he was overthrown by *Chabrias*, and afterwards drown'd in the River *Helice*, at what time a certain *Damon* appear'd to him, and told him, he ſuffer'd thoſe misfortunes for the Philoſopher's ſake; as *Phavorinus* reports in his Commentaries. Nor could *Dionyſius* be at reſt, but underſtanding what had befallen him, he wrote to *Plato*, deſiring him not to reproach him with what he had done: To whom *Plato* return'd for anſwer, *That he had not ſo much leiſure, as to think of* Dionyſius.

His ſecond Voyage was to the younger *Dionyſius*; of whom he requeſted a parcel of Land, and a certain number of People to live under ſuch a Commonwealth as he ſhould Erect. Which though *Dionyſius* promis'd him, he never was ſo good as his word. More than that, as

ſome ſay, he had like to have run the hazard of his life for tampering with *Dio* and *Theotas* to recover the former liberty of the Iſland; at what time, *Archytas* the *Pythagorean*, in an Epiſtle to *Dionyſius*, clearing him of that ſuſpicion, ſav'd him from the danger; ſo that he was ſent back to *Athens*. The purport of which Epiſtle was this.

Archytas to *Dionyſius*.

'ALl of us here, who are *Plato's* 'friends, have ſent to thee *Lamiſcus* and *Photidas*, deſiring thee to reſtore 'his Perſon to us, for the ſake of that Ancient friendſhip that is between us. Suffer him therefore to return, for thou 'wilt do well to call to mind, how earneſtly thou didſt invite him to thy Court; 'which was the reaſon that we importun'd him to take the Voyage, upon thy 'promiſe that he ſhould have free liberty 'to come and go. Remember therefore, 'how much thou didſt deſire his coming, 'and the high eſteem thou then hadſt of 'him. If there have been any Errour or 'Miſtake committed, ſhew thy humanity 'and reſtore him to us untouch'd. So 'ſhalt thou do juſtly, and gratifie thy 'Friends.

The

The third Voyage he made was to reconcile *Dionyſius* to *Dio*. But not prevailing, he return'd home again; where he refus'd to meddle with publick buſineſs, though a great Stateſ-man, as his writings declare. Of which the main reaſon was, becauſe he found the People had been long accuſtom'd to Laws and Conſtitutions that did not correſpond with his frame of Government. *Pamphile* alſo relates, that the *Arcadians* and *Thebans* built a large City; which when they had finiſh'd, they ſent for *Plato* to be their Lawgiver, and to preſcribe 'em a Form of a Common-wealth; but then underſtanding that they hated *Equality*, he refus'd to go.

It is reported that he follow'd *Chabrias* the General, when he fled from Condemnation, at what time all the reſt of his fellow Citizens declin'd his adverſity: And when *Cobryas* the Sycophant upbraided him as he accompany'd the General up into the Caſtle, telling him, 'That he 'ſhould not be ſo forward to help others, 'but do well to mind the t'other of *So-* 'crates's Draughts, that was preparing for 'him; He made anſwer, *When I fought for my Country, I ventur'd my Life; and now again for my Friend's ſake, I care as little what befalls me.*

He was the first, as *Phavorinus* reports, who introduc'd the manner of writing by way of Question and Answer: The first that by way of Analysis expounded the Question to *Leodamus* the *Thasian*: And the first that in Philosophy nam'd the *Antipodes*; illustrated Logic and Poetry; Progression in Number, and the Plane Superficies of the Extreams; and discours'd of the Providence of God. The first also of the Philosophers who contradicted the Oration of *Lysias* the Son of *Cephalus*, expounding it word for word in his *Phædrus*; and the first that contemplated the force of Grammar. And being the first also that oppos'd almost all that went before him, it was by many wonder'd why he made no mention of *Democritus*.

Neanthes of *Cyzicum* reports, that as he was travelling to the *Olympics*, he drew the Eyes of all the *Greeks* upon him, at what time he had a long Conference with *Dio*, then designing a War with *Dionysius*.

Moreover *Phavorinus* in his first Book of Commentaries relates, that *Mithridates* the *Persian*, erected the Statue of *Plato* in the *Academy*, with this Inscription, 'Mithridates the Son of *Rhadobatus*, the Persian, consecrated to the Muses this Statue of *Plato*, made by *Silanio*.

Hera-

Heraclides reports him to have been ſo modeſt and reſerv'd in his Youth, that he was never ſeen to laugh but with great moderation. Yet notwithſtanding all his vertues, he could not eſcape the Laſhes and Scoffs of the Comedians; and among the reſt of *Theopompus*, in his *Autochares*.

One is not one, ſo ſtrangely w'are deceiv'd,
Nay two are hardly One, let Plato *be believ'd.*

And *Anaxandrides* in his *Theſeus*,

When th' Olives he more greedily devour'd
Than Plato *for his* Learning *ſo ador'd.*

But *Timon* is more ſevere, for cries he,

How finely does th' Impoſtor Plato *gull us,*
Feigning a thouſand Miracles to fool us.

Then *Alexis* in his *Merops*.

Thou com'ſt in time, but ſtill my anxious mind
No eaſe nor quiet high or low can find;
Like Plato's *Fate, my turmoil'd Brains will give*
My limbs tyr'd out with labour no Reprieve.

And again, in his *Ancilio.*

Thou talk'ſt of things unto thy ſelf unknown,
Like buſie Plato, *trotting up and down.*

Amphis in his *Amphicrates* thus derides him;

But I muſt tell ye, for the good you aim,
Or benefit to get by this proud Dame,
Troth, Sir, by me 'tis no more underſtood,
Than that Chimera ye call Plato's *Good.*

Another time in his *Dexidemides* he cries out,

No, no, fond Plato, *th' art a doating fool*
To prize thy ſelf for a ſowre look or skowle;
Yet can'ſt thou not that curſed trick forbear,
The formal Fop of all the Town t' appear;
With forehead all plough'd up in ſurly wrinkles,
And furrow'd like the ſhells of Periwinkles.

And *Cratinus* in his *Counterfeit.*

Thou art a Man I think, and haſt a Soul:
But ſtay, for Plato *muſt our thoughts controul,*
I'le go and ask him, if thou haſt or no?
For I profeſs, till then, I do not know.

And

And *Alexis* in *Olympiodorus.*

My mortal part lies dry, I know not where;
But the immortal vaniſh'd into Air:
Whimſeys like theſe, and all not worth a Groat,
In Plato's *School moſt learnedly are taught.*

And in his *Paraſite.*

Or elſe, like Plato, *by thy ſelf an Hour*
Go rave and twattle, till thy Lungs are ſore.

Anaxilas alſo drolls upon him in his *Botrylio*, his *Cercus*, and his *Pluſia.*

Ariſtippus alſo affirms him to have been wantonly in love with a young Lad, whoſe name was *Aſterus*, that went to ſtudy Aſtrology with him: as alſo with *Dio* already mention'd; and ſome there are who believe *Phædrus* to have been one of his Minions. Beſides that the Epigrams, which he made, were no ſmall convictions of his roving Appetite toward the Male Sex. Firſt upon *Aſterus.*

My brighteſt Star! that for thy ſake I were
The Heav'n it ſelf, in one embody'd Sphere!
So might I view thy Beauties with more Eyes
Than Stars of Heav'n adorn the gloomy ſkies.

And

And then again,

He that ſo lately like the Morning Star,
When living, did ſuch Orient brightneſs wear,
The lovely Heſperus *is now become*
That ſhines more bright in bleſt Elyſium.

Then upon *Dio* thus.

That Tears for Trojan *Damſels ſhould be ſhed,*
Tho' newly born, fair Hecuba *decreed.*
But in the full Career of all thy hopes,
Thy ſullen Fate thy valour's progreſs ſtops.
Nobly howe'er interr'd thou ly'ſt, and all,
Th' Atchievements of thy Proweſs will extoll:
Only my raging love no cure can find,
To eaſe the Torments of a reſtleſs mind.

As for his love of *Alexis* and *Phædrus*, he diſcovers it in the following Lines.

With Cheeks bedew'd the young Alexis *cry'd,*
Where in the World ſo fair a one beſide
As Phædrus *was? And muſt we* Phædrus *loſe?*
What can my loſſes equal but my woes?

More than all this, he kept company alſo with a *Colophonian* Curtizan, whoſe name was *Archeanaſſa*, upon whom he made the following Lines. Archea-

Archeanaſſa, *fam'd in* Colophon,
My Miſtreſs was, that yielded once to none:
For tho' before my courtſhip 'twere ſo late,
In fading beauty Love, commanding, ſate.
Then thrice unhappy they, whoſe Amorous flames,
In burning hearts were kindl'd by thoſe beams
Her youthful Glances ſhot, where e'er they whirl'd,
When in her Prime ſhe vanquiſh'd all the World.

Theſe alſo upon *Agatho*,

When I on my beloved Agatho
My ſoft and tender kiſſes did beſtow,
My Soul ſate on my Lips, loth to depart,
When one kiſs more return'd it to my heart.

The other, this.

Toſs'd to thy hand, catch me this mellow Pear,
And if thou lov'ſt me uncompell'd, my Dear,
Accept it too; but grant my other ſuit,
In kind exchange to crop thy Virgin fruit.
If not; yet on the Pear ſtill caſt an Eye,
And then conſider how the Seaſons fly.
The Pear I threw, but whoe'er kiſſes thee,
More to my damage throws the Pear at me.
For now the mellow Pear is in its prime,
But if I ſtay, we both ſhall waſt in time.

He

He is also said to have made the following Epigram upon the *Eretrians*, who were surpriz'd by an Ambuscado.

Bred in Eretrum, *of* Eretrian *Race,*
Fertile Eubœa *once our Country was;*
But now, the more severe our Destiny,
Near Persian Susæ, *here interr'd we lye:*
Unhappy they that after so much Toyl,
Lye so far distant from their native Soyl.

The two following Epigrams were also father'd upon him.

Thus to the Muses Venus; *Fear, said she,*
Disdainful Nymphs, my anger'd Deity.
Who to your mischief else most surely arms
The God of Love with all his subtle charms.
To whom as quick the Muses streight reply'd,
Fair Cyprian *Queen we still are so employ'd,*
And that the Boy in his discretion knows,
That he ne'er minds to trouble our repose.

The other thus.

The Man that found the Gold, laid by the Rope,
Two troubles having past Despair and Hope:
But when he could not find his Gold; what then?
Why he was forc'd to take the Rope again.

Such

Such things as theſe were heap'd up againſt him to diſplay his Incontinence and Hypocriſie. And *Molon*, among the reſt of his ill-willers, ſaid of him, That it was not ſo much to be wonder'd that *Dionyſius* ſhould be permitted to live at *Corinth*, as that *Plato* ſhould be ſuffer'd to live in *Sicily*. Nor did *Xenophon* ſeem to have any great kindneſs for him: and therefore as two perſons, between whom there was a perfect Emulation, they ſtill wrote upon the ſame Subjects, and under the ſame Titles, as the *Sympoſium*, and the *Defence*. Then *Plato* wrote of his *Common-wealth*, and *Xenophon* his *Cyropædia*, which *Plato* affirms to be a feign'd Story, for that *Cyrus* was no ſuch Man. And though both have *Socrates* continually in their mouths, yet they never ſpeak a word one of another, only that *Xenophon* makes mention of *Plato* once in his third Book of Commentaries.

It is alſo reported, that *Antiſthenes* having a deſire to repeat ſomething that he had written, requeſted *Plato* to be preſent at the rehearſal, who asking *Antiſthenes*, what was the ſubject of the Manuſcript, and he replying, That it was to prove, *There was ſomething which was not to be contradicted*: *Plato* demanded how he could write upon that ſubject; and then going about

about to ſhew him his Errour, he ſo offended *Antiſthenes*, that he wrote a Dialogue againſt *Plato*, under the Title of *Satho*, a nick-name in deriſion, denoting him to be well Arm'd againſt the Combats of *Venus*. From what time they had a continual Grudge one againſt the other.

'Tis ſaid, that *Socrates*, when he heard *Plato*'s *Lyſis* repeated by the Author himſelf, ſhould cry out, *Heavens bleſs me, what a company of Fables has the young Man invented about me!* For he had written ſeveral things that *Socrates* never ſpoke.

The like Animoſity there was between *Plato* and *Ariſtippus*. And therefore in his Dialogue concerning the Soul, he objects againſt him, that he was not preſent with *Socrates* when he dy'd; though he were then at *Ægina*, which was not far diſtant.

Æſchines alſo bare him a particular ſpleen; for that when he came to *Dionyſius*, who had a peculiar reſpect for him, and that expected relief in his poor and low condition, *Plato* deſpiſed him, and he had loſt his labour but for the recommendation of *Ariſtippus*.

As for the Speeches which he introduces *Crito* ſpeaking, when *Socrates* was adviſ'd to make his eſcape, *Idomeneus* affirms 'em to have been made by *Æſchines*; only

ly by *Plato* attributed to *Crito*, out of the unkindneſs between 'em. Nor is *Plato* found to have made any mention of him in any of his Books, unleſs it be in his *Immortality of the Soul*, and his defence of *Socrates*, and that very ſlightly too. Moreover *Ariſtotle* aſſerts, that all the Writings which may be ſaid to be properly his, run in a Style between Verſe and Proſe; who was the only perſon, as *Phavorinus* relates, that ſtaid with him, when he repeated his *Immortality of the Soul*, when all the reſt roſe up and departed. Many are of opinion, that *Philip* the *Opuntine* tranſcrib'd all his Laws that were written in the Tables of Wax, which were comprehended in his *Epinomis*. *Euphorion* alſo, and *Panætius* affirm, that the beginning of his *Common-wealth* was frequently found with ſeveral Blurrings, Alterations and Emendations. More than this, *Ariſtoxenus* aſſerts, that the whole, or the chiefeſt part of the whole Treatiſe was to be read word for word in the *Contradictories* of *Protagoras*. His *Phædrus* is ſaid to have been the firſt piece that ever he compos'd, and indeed the whole Problem ſavours of Juvenility; beſides that *Dicearchus* has bequeath'd an ill name to all that manner of writing, as being both troubleſome and inſipid.

It

It happen'd once that *Plato* ſeeing a certain perſon playing at Dice, reprov'd him for it, who anſwering, that it was a ſlight matter; *Doſt thou take cuſtom*, ſaid he, *to be a ſlight matter?*

Being ask'd whether he intended for himſelf a Monument like that of his Anceſtors; he reply'd, *Firſt let me get my ſelf a Name, then perhaps I may want many Monuments.*

Another time *Xenocrates* coming to give him a viſit: *Pray*, ſaid he, *chaſtize this Boy for me, for I am angry, and therefore cannot.* And to another of his Servants, *Sirrah*, ſaid he, *I had certainly bang'd thy bones, had I not been in a paſſion.*

Being on Horſe-back, he preſently alighted; fearing, as he ſaid, leſt the pride of the Horſe ſhould infect him.

He was wont to adviſe thoſe that were given to drink, diligently to ſurvey themſelves in their Looking-Glaſſes, for that certainly they would then beware of the ſhame which they brought upon themſelves. Nor would he allow any Man to drink to a pitch, unleſs it were upon the ſolemn Feſtivals of the God that was the giver of Wine.

He was alſo an Enemy to immoderate ſleep; and therefore in his Laws he pronounces all thoſe that are given to ſleep to be perſons of no worth. He

He held, that there was nothing ſo delightful to the hearing, as Truth; or, as others ſay, *to ſpeak Truth.* For thus he writes of Truth, in his Laws: *Truth, noble Gueſt, is a moſt ſublime and durable thing; but it is a hard matter to perſwade Men to it.*

He wiſh'd he might leave a Monument behind him either in Friends or Books.

He dy'd in the ſame manner as we have already declar'd, in the thirteenth year of King *Philip*'s Reign, as *Phavorinus* relates in his third Book of *Commentaries*; and *Theopompus* tells us, that the ſame Prince gave him once a very tart and ſevere Reprimand. On the other ſide *Myronianus* in his *Likeneſſes* teſtifies, that *Philo* makes mention of a Proverb concerning *Plato*'s *Lice*; as if he ſhould dye of that Diſeaſe.

He was buried in the *Academy*, where he had ſpent the greateſt part of his time in the ſtudy and profeſſion of Philoſophy; from whence the Sect which he founded was call'd the *Academic.*

He was accompany'd to his Grave by an honourable Train of the whole City, that flock't to his Funeral. And for his Eſtate, he diſpos'd of it by his Will, which he made after this manner.

These things *Plato* left behind, and ha
thus disposʼd of.

ʻ A Farm in the Lordship of the *Eph*
ʻ *siadæ* ; bounded to the North, by th
ʻ High-way that leads from the Temple
ʻ of the *Cephisiades* ; to the South, by the
ʻ *Heracleum*, in the same Lordship ; bur
ʻ ting to the East, upon the Lands of *Ar*
ʻ *cheſtratus* Phlearius ; and Westward, up
ʻ on the Lands of *Philip* the *Cholidian*. Let
ʻ not this Farm be sold or alienated to
ʻ any Person, but let it come to *Adimar*
ʻ *tus* my Son.

ʻ Another Farm also I leave behind,
ʻ which I purchased of *Callimachus*, ad
ʻ joyning Northward to the Lands of
ʻ *Eurymedon* the *Myrinnusian* ; Southward
ʻ to the Lands of *Demoſtratus Eupetero*;
ʻ Eastward to the Lands of the foresaid
ʻ *Eurymedon*, and Westward to the Lands
ʻ of the foresaid *Cephisus*.

ʻ *Item*, In money three *Minas*.

ʻ *Item*, A Silver Bottle weighing one
ʻ hundred sixty five Drachmas.

ʻ *Item*, A Silver Boat, weighing forty
ʻ five Drachmas.

ʻ *Item*, A Gold Ring, and an Ear-ring
ʻ both together, weighing four Drachmas
ʻ and six half-pennies.

ʻ *Item*, *Euclid* the Stone-Cutter owes
ʻ me three *Minas*.

ʻ *Item*

'*Item*, I give *Diana* her Freedom.

'*Item*, I leave behind me Servants *Tycho*, *Bicta*, *Apollonius* and *Dionysius*.

'*Item*, Houſhold-ſtuff, and Veſſels, of which *Demetrius* has an Inventory.

'I owe not a farthing to any Body.

His Executors were *Soſthenes*, *Speuſippus*, *Demetrius*, *Higias*, *Eurymedon*, *Callimachus*, and *Thraſippus*. This was the Copy of his Will.

His Monument was adorn'd with ſeveral Epigrams and Encomiums, of which this was the firſt.

If Modeſty and Juſtice ever ſhin'd
Conſpicuouſly bright in mortal mind,
Here lies the Man, Divine Ariſtocles;
Of all Men, He, if wiſdom e'er could raiſe
To Fame Immortal, moſt deſerves that Fame
Which Malice ne'er could reach, nor Envy blame.

Another thus.

Entomb'd in Earth, here Plato's *Body lyes,*
Whoſe happy Soul Immortal Bliſs enjoys.
Him, honour'd all good Men, no leſs deſir'd
In diſtant Regions, than at home admir'd;
And well might he deſerve moſt high applauſe,
That liv'd ſo truly up to Nature's Laws.

And this other of somewhat a later date.

Say Queen of Birds, when soaring starry height,
Whose Tomb it was o're which thou took'st thy
flight?
Or didst thou soar so high, to take a view
What blest Immortals in their Mansions do?
I was the Soul of Plato, *once below;*
But now, to answer your Inquiry, know,
The Soul of Plato *to* Olympus *flies,*
Whose Body here in native Athens *lies.*

To which we shall add another of our own.

Had not Apollo, *to the* Grecians *kind,*
To Plato's *Wit his God-like Art resign'd,*
Where had we found a cure for Human Souls?
For as Asclepius *by his skill controuls*
The various pains invading humane kind,
'Tis only Plato *who can heal the Mind.*

Together with this upon his Death:

Phœbus, *on Mortal's happiness intent,*
To Mortals Plato *and* Asclepius *sent.*
The one in health our Bodies to assure,
The other, our diseased minds to cure.
At last, upon the confines of his life,
Designing the brisk pleasures of a Wife,

To

To Jove's own conſecrated ground he came,
And City rear'd of old to Phœbus *Name,*
Where to his Maſter he his Art reſign'd,
But left his Phyſic of the Soul behind.

His Diſciples and Followers were *Speuſippus* the *Athenian*, *Xenocrates* the *Chalcedonian*, *Ariſtotle* the *Stagarite*, *Philip* of *Opus*, *Heſtiæus* the *Printhian*, *Dio* of *Syracuſe*, *Amyclus* the *Heracleote*, *Eraſtus*, and *Coriſcus* both *Skepſians*; *Timolaus* of *Cyzicum*, *Enæon* of *Lampſacus*, *Pytho* and *Heraclides*, both of *Ænea*, *Callippus* the *Athenian*, *Demetrius* of *Amphipolis*, *Heraclides* of *Pontus*, and ſeveral others. Together with theſe he had alſo two Female Diſciples, *Leſthenia* of *Mantinea*, and *Axiothea* a *Phthiaſian*, which latter, as *Dicearchus* relates, always went in Man's Apparel. *Theophraſtus* alſo is ſaid to have been one of his Hearers, together with *Hyperides* the Rhetorician. *Chamæleon* adds *Lycurgus*; and *Polemo*, *Lycurgus*. *Sabinus* alſo in his fourth Book of the *ſubject of Meditation*, affirms *Meneſtratus* the *Thaſian*, to have been another of his Admirers, which is very probable.

Now then being well aſſur'd of thy great affection for *Plato*, not undeſervedly beſtow'd; and with what a zealous enquiry thou ſeek'ſt to make a compleat

Collection of all the Opinions of this famous Philoſopher, I thought it expedient to ſet 'em down, according to the nature of the Diſcourſes, the order of the Dialogues, and the method of Expoſition, as it were reduc'd under ſeveral Heads and Chapters; to the end there may be nothing omitted materially conducing to the ſtory of his Life. Otherwiſe, knowing to whom I write, to be more curious and particular than is requiſite, would be only according to the Proverb, *To carry an Owl to* Athens.

Now therefore *Zeno* of *Elea* is reported to have been the firſt Compoſer of Dialogues. Though *Ariſtotle* in his firſt Book of the Poets, aſſerts *Alexamenus* the *Styrean*, or according to *Phavorinus* the *Teian*, to have been the firſt that wrote in that manner. However in my judgment *Plato* was the firſt who poliſh'd that way of writing, and brought it to perfection: So that not only the adorning part, but the invention it ſelf may be juſtly attributed to him.

A Dialogue then is a diſcourſe by way of Queſtion and Anſwer, upon the ſubjects either of Politics, or Philoſophy, conſiſting of decent and apt expreſſions of the Perſons introduc'd, and a Methodical Compoſition of the whole.

Logic

Logic is the Art of Ratiocination, by which we refute or confirm by Queſtions and Anſwers between the perſons that diſpute. Now then there are two ſorts of *Platonic* Ratiocination, the one for Inſtruction, the other for Enquiry. The firſt of which is again divided into Speculative and Practical; and the Speculative into Phyſical, or Natural, and Logical; and the Practical into Ethical and Political.

Of inquiſitive Ratiocination, there are alſo two ſorts, the one *Gymnaſtic*, which conſiſts in Exerciſe; the other *Agoniſtic*, which conſiſts in Conteſt and Diſpute. *Gymnaſtic* is alſo twofold, *Maieutic*, which nurſes and foſters the firſt Rudiments of Science; the other, when it begins to feel its own ſtrength, and is call'd *Peiraſtic*, as attempting upon the ſcore of its own ability. *Agoniſtic* alſo is diſtinguiſh'd into Demonſtrative and Perſwaſive.

True it is, there are others who make a quite different diviſion of *Plato*'s Dialogues; for ſome they call *Dramatic*; others *Diegematic*, and others Mixt. But that diſtinction is more proper for a Stage than a Philoſophers School.

More particularly therefore there are ſome of *Plato*'s Dialogues that treat of Phyſics, as *Timæus*; others of Logic, as

Politicus, *Cratylus*, *Parmenides*, and the *Sophiſt*. Others of Morality, as the *Apology*, *Crito*, *Phædo*, *Phædias*, the *Sympoſium*; *Menexenus*, *Clitophon*, his Epiſtles, *Philebus*, *Hipparchus*, and *Anteraſtæ*; others of Politics, as his Commonwealth, his Laws, *Minos*, *Epinomis*, and his *Atlanticus*. Of the Rudiments of Learning. The two *Alcibiades*'s, *Theages*, *Lyſis*, *Laches*. Of the firſt Attempts to Practiſe, *Euthyphron*, *Menon*, *Ion*, *Charmides*, *Thetætus*. Of Demonſtration, *Protagoras*; of Perſwaſion, *Ethydemus*, the two *Hippiæ* and *Gorgias*.

Now becauſe there is a very hot Contention among Writers, while ſome affirm *Plato* to be the Author of new Opinions, others deny it, let us a little conſider how it ſtands. A Dogmatiſt is properly ſaid to be ſuch a Perſon who ſtarts a new Opinion, as he is ſaid to be a Legiſlator that introduces new Laws. Now the *Dogma* is ſaid to indifferently, either the thing about which the Opinion is raiſed, or the Opinion it ſelf. The thing about which the Opinion is raiſed, is called the *Propoſition*, But the opinion, is called the *Suppoſition*. *Plato* therefore, whatever he apprehends to be true; thoſe things he expounds, and refutes what he believes to be falſe. Concerning his own Sentiments, he diſcourſes under the Perſons of *Socrates*, *Timæus*,

His

His *Athenian* Guest, and the Stranger of *Elea*. Which Strangers were not as some Conjecture, *Plato* and *Parmenides*; but fictitious and anonymous Persons. When he quotes the words of *Socrates* and *Timæus*, then he *Dogmatizes*, or asserts some new Opinion of his own. When he refutes those things which he believes to be false, he introduces *Thrasymachus*, *Callicles*, *Polus*, *Gorgias*, *Protagoras*, *Hippias*, *Euthydemus* and some others. When he demonstrates, he makes use of *Induction* for the most part, and that not only single, but twofold. For *Induction* is an Argument inferring from certain undeniable Truths, that whatever is like to one of those Truths, must be True. Of which there are two sorts. The one proceeding from Contrariety, the other from Consequence.

Induction from Contrariety, when through the whole Question the contrary follows to what is asked. As for Example, My Father is either the same Man with mine, or another. If then thy Father be a different Person from my Father, seeing he is another Man than your Father, he is no Father. But if he be the same with my Father, being the same with my Father, he must be my Father. Again, if Man were not a living Creature, he would be

be either a piece of Wood, or a Stone. But he is neither Stone nor a Piece of Wood, for he has Life and moves of himſelf; therefore he is a Creature. If then he be a Creature, and that a Creature be a Dog, or a Bull, Man being a Creature is either a Dog or a Bull. And this is that ſort of contention by Contrariety, where there is an Opportunity to Cavil, which *Plato* makes uſe of, not to aſſert any Opinions, but to refute thoſe of other Men.

Induction by Conſequence is twofold, the one demonſtrating in part the queſtion that is propounded in part. The other proving generally by the particular; the firſt is Rhetorical, the ſecond Logical.

For example, the Queſtion is, whether ſuch a Perſon ſlew ſuch a Man. The demonſtration is, that he was apprehended with his Cloaths all Bloody about ſuch a time. But the Rhetorical manner of Induction is this. For that Rhetoric is employed in Particulars, not in Univerſals. For it does not enquire into Juſtice it ſelf, but into the parts of Juſtice, or what things are particularly juſt. The other is Logical, and proves the General by the Particulars. As when the Queſtion is whether the Soul be immortal, and whether there be any of the Deceaſed that are living?

ving? Which in his Book of the Soul is proved by a certain General, that Contraries are produced by Contraries, and the Universal is composed of certain Particulars, as when Sleep is composed out of Waking, or quite the contrary. Or the greater out of the less; or the less out of the greater; which sort of Argument he made use of to assert his own Sentiments. For as formerly in Tragedies the *Chorus* acted alone; afterwards *Thespis* brought in one more *Actor*, to give the Chorus some respite; after whom *Eschylus* added a Second, *Sophocles* a third, and so Tragedy was brought to Perfection. So Physical Arguments and discourses were employed at first about one single sort of Natural Philosophy; when *Socrates* came and made an Addition of Ethics, to which *Plato* added a third, which was Logic, and by that means brought Philosophy to its full perfection. However *Thrasylus* asserts, that he made use of the *Quadriloquie* of the *Tragedians* in most of his Dialogues. For there were four manners of Representation among the Tragedians, the *Dionysian*, *Lenæan*, *Pan-Athenæan* and *Chytrian*, of which the fourth was Satyrical; and these four sorts of *Representation* were called the *Quadriloquie*, or the four sorts of Interlocution.

As for the number of Dialogues, which are

are acknowledged to be his, they are in all fifty six. His *Commonwealth*, is divided into ten Books, which is to be found almost entire in the Contradictions of *Protagoras*, as *Phavorinus* relates in his second Book of Universal History.

His Laws are divided into twelve Books, and his *Quadriloquies* are nine in number, his Commonwealth, making one Volume, and his Laws another. Now then his first *Quadroloquy* is that which comprehends the common Hypothesis, shewing what manner of Life, the Life of a Philosopher ought to be. Moreover he puts two Titles to every one of his Books, the one from the Name, the other from the Subject. And thus the first in this *Quadriloquie* is called *Euthyphron*, or of Sanctity; being a Dialogue written to try what he could do. The next is the defence of *Socrates*; the third *Crito*, concerning what is to be practised, a moral Dialogue, the fourth *Phædo*, or concerning the Soul, a moral Dialogue also.

In the second Quadriloquie, the first is *Cratylus*, or concerning the truth of Words, a Logical Dialogue. The Politician. Of Kingly Government, Logical.

In the third Quadiloquie, preceeds *Parmenides*, of Ideas, Logical; in the next place, *Philebus*, of Pleasure, Moral. Then the

the *Sympoſium*, Of *Love*, Moral. Laſtly, *Phædrus*, of *Good*, Moral.

In the fourth Quadriloquy, *Alcibiades* is the firſt, *Of the nature of Man, Maieutic.* The ſecond *Alcibiades*, of Prayer, *Maieutic. Hipparchus*, of the Love of Gain, Moral. Anteraſtie, or *Philoſophy*, Moral.

The fifth Diviſion begins with *Theages*, or of Wiſdom *Maieutic*, or for young Beginners; *Charmides*, of Frugality, for tryal of Parts. *Laches* of Fortitude, for young Beginners. *Lyſis* of Friendſhip, the ſame.

The ſixth Diviſion begins with *Euthydemus*, or the Contentious, Perſwaſive; *Protagoras*, or the *Sophiſter*, Demonſtrative. *Gorgias*, of *Rhetoric*, Perſwaſive. *Meto*, of *Vertue. Peiraſtic*, for tryal of Skill.

In the ſeventh the two *Hippiæ* firſt appear, the firſt of Honeſty, the ſecond of Lying, both exhortative. *Ion* of the *Iliad Peiraſtic. Menexenus* or the *Epitaph-writer*, Moral.

In the eighth Diviſion *Clitophon* ſhews it ſelf firſt or the Exhorter, Moral. The The Commonwealth, or of *Juſtice*, Civil. *Timæus*, or of Nature, Philoſophical. *Critias* or *Atlanticus*, Moral.

In the ninth, *Minos* preceeds, or *of Law*, Civil.

Civil. The Laws, or of *making* Laws, Civil. *Epinomis*, or the *Philoſopher*, Civil. Thirteen Epiſtles, all Moral: The one to *Ariſtodemus*; to *Archytas* two; to *Dionyſius* four, to *Hermius*, *Eraſtus*, and *Coriſcus* one: to *Dio* one, to *Perdiccas* one, to *Leodamus* one, to the Relations of *Dio*, one.

This is the diviſion of *Plato*'s Writings, according to *Thraſylus*, which is agreed to by moſt. But others there are, among the reſt, *Ariſtophanes* the Grammarian, who divides his Dialogues into *Triloquies*, after this manner; placing in the firſt his *Commonwealth*, *Timæus* and *Critias*. In the ſecond his *Politician Sophiſter*, and *Cratylus*. In the third, his Laws, *Minos* and *Epinomis*. In the fourth, *Theætetus*, *Euthymon*, and his *Defence*. In the fifth, *Phædo*, *Crito*, and his *Epiſtles*. The reſt they put by themſelves, and without any order, ſome beginning with his Commonwealth, as we have ſaid. Others from his Elder *Alcibiades*, ſome from his *Theages*, ſome from his *Euthyphron*, others from his *Clitophon*; ſome from his *Timæus*; many from his *Phædrus*, ſome from his *Theætetus*, and ſome from his *Defence*.

As for the Dialogues which are attributed to *Plato*, but are beyond all Controverſie none of his, they go about under the Inſcriptions of *Mido* or *Hippoſtrophus*, *Erycias*, or *Eraſiſtratus*, *Alcyon*, *Acephalus*, or

or *Sisyphus*, *Axiochus*, *Phaaces*, *Demodocus*, *Chelidon*, *Hebdome*, and *Epimenides*. Of these, that which bears the title of *Alcyon* is said to have been written by a certain Person whose name was *Leon*, as *Phavorinus* testifies in his fifth Book of Commentaries. He made use of various Names to preserve his Writings from being thumbed by rude and illiterate Readers. For he said that Wisdom was properly the knowledg of those things which were apprehended by the Understanding, and were truly existent, which was separated from the Body in the Contemplation of God and the Soul. Moreover he defin'd Wisdom and Philosophy to be an inbred desire of Divine or Heavenly Wisdom. But generally he took it for all sort of Skill and Knowledg; as when we call an *Artificer* a *Knowing Man*. He also makes use of the same words to signifie several things. Thus he makes use of the word φαῦλος to signify *Plain* or *Simple*, as in *Euripides*, thus speaking of *Hercules* in his *Lysimnius*.

Careless and * *Plain, but for the most part honest,*
Who measured Wisdom still by Deeds, not words,

* φαῦλον

What

What e're he ſaid he meant——

The ſame word φαῦλον *Plato* frequently uſes ſometimes for *Honeſt*, ſometimes for *Small*: tho' at other times he makes uſe of different words to ſignify one and the ſame thing. Thus he calls *Idea* ſometimes *Genus*, ſometimes *Species*, as alſo the Beginning, the Exemplar, and the Cauſe. Sometimes he expreſſes the ſame thing by contrary words. Thus he gives the Names of *Entity* and *Non Entity* to *Senſible*. *Entity*, becauſe it is generated: *Non Entity*, becauſe of its being ſubject to continual Change. Moreover he calls *Idea* that which never is moved, nor is permanent; *the ſame*, *one*, and *many*. And this he uſes to do in ſeveral other things. As for his works, they require a threefold Expoſition. Firſt, what every one of the Subjects are that are diſcourſed of. Then the end of the Diſcourſe; whether according to the firſt Intention, or in lieu of an Example, whether to aſſert or refute: and thirdly, whether rightly and truly ſaid.

In the next place, in regard there are ſeveral marks and Characters affixed to his Books, let us take ſome account of *Them* alſo. The Letter X. is affixed to Sentences

tences and Figures, altogether according to the *Platonic* Cuſtom. Double XX. to his peculiar Opinions, and Tenents. X′ accented to his more polite and elegant Flouriſhes. Double accented X″ to the Emendations of others. A little Dagger † accented, for the rejecting ridiculous Confutations. An *Antiſigma* to ſhew the double uſe and tranſpoſitions of Writing. A ſmall Half-Moon to ſhew the Context of the Philoſophy. An *Aſterisk* * to ſhew the Concurrency of Opinions. A Dagger, to denote a Confutation.

And thus much for the Notes and particular Marks, which he that deſired to underſtand gave ſo much Money to his inſtructor, as *Antigonus* the *Caryſtian* relates in his Treatiſe concerning *Zeno*, late put forth.

As for his Opinions which he moſt fancied they were theſe. That the Soul was Immortal, and tranſmigrated into ſeveral Bodies, having its beginning from Number; but that the Beginning of the Body was Geometrical. He defined it to be the *Idea* of a Spirit altogether ſeparate, moveing it ſelf, and conſiſting of three parts. That the Rational part was ſeated in the Head. That part which was ſubject to Paſſion and Anger in the Heart; and the Part which brought forth Deſire and

Concupiscence, in the Navel and Liver. That it encompassed the one half of the Body all over in a circular Form, consisting of the Elements; and that being divided according to Harmonical Intervals, made two Semi-circles joined together: the innermost of which being divided into six Parts, made all the other seven Circles; and lay Diametrically to the Left side within: the other close to the side upon the Right: and therefore it was most predominant, as being but one. For the other was divided within; of which the one was of the *same*; and the rest of the *Other*: alledging this to be motion of the Soul; that of the Universe, and of the Planets; and that by means of the middle Segments holding Proportion with the Extreams, she comprehends all *Beings*, and adapts 'em together, as having the Principles of all things in her self according to Harmony. That Opinion arises from the Elevation of the Circle of the *Other*: Knowledg from the Elevation of the Circle of the *same*.

That there were two Beginnings of all Things, *God* and *Matter*; which he calls Intelligence, and nominates to be the Cause. That Matter is without form and immense; from the coalition and conjunction of Forms. That this Matter at first being

being hurried up and down without order, was at length rammaſſed together into one Place, by the wiſe God, who deem'd Order more ſeemly than Diſorder. That this exiſtent Matter is divided into four Elements, Fire, Water, Air and Earth. Out of which, the World, and all things therein were Created; only that the Earth is immutable; believing it to be the cauſe of that Diverſity of Forms, whereof it conſiſts: for that the Forms of all other things are of the ſame kind, being all compoſed of one *Oblong* Triangle; tho' the Figure of the Earth be peculiar to it ſelf: ſeeing the Figure of Fire is Pyramidical: the Air reſembles an *Octaedron*, the Water an *Icoſaedron*, but the Form of the Earth is Cubical. Which is the reaſon that the Earth never changes into *Them*, nor they into the Earth. However he denies every Element to be confin'd to its proper place: for that the Circular Motion by conſtraining and depreſſing to the Center, congregates the ſmaller, but ſeparates the more bulky things; which is the reaſon that when they change their forms, they alſo change their Places.

That the World was Created ſingle and one, and was made a ſenſible Being by the Creator; as being for its greater Ex-

cellency endued with Life; and as the most glorious of Fabricks proceeding from the best of Causes, and therefore but one, though not Infinite, because the Exemplar, by which it was Created, is but one.

That it is of a Sphærical Figure, as being the Form of the Creator. For he encompasses the whole Creation, and the World contains all other Forms of all things. Moreover that it is smooth, without any other Circular Organ, as having no need of any such thing; farther, that the World is Immortal, because it cannot be dissolv'd again into God. But that God was the cause of the whole Creation, since only that which was good, could do good.

That the best of causes was also the cause of the Creation of Heaven. For that there could be no other cause of the most lovely part of the Creation than the best and most excellent of intelligible Beings; which it being certain that God himself is, and that the Heaven is also likest to him, as being the next that transcends in Beauty, there can be no Creature that it can resemble but only God.

That the World consists of Fire, Water, Air and Earth. Of Fire, to the end it might be visible. Of Earth, that it might be solid; of Air and Water, that it

it might not want Proportion. For solid things derive their Solidity from two *Mediums*, to the end the *whole* may be made *One*. But then it takes its proportion from all things, that so it may become perfect and incorruptible.

That time is the Image of Sempiternity, which always endures; but that time is the Circumrotation of the Heavens. For that Nights, and Days, and Months, *&c.* are but parts of Time: and therefore there could be no time without the nature of the World. That after the Creation of Time, were also Created the Sun, the Moon, and Planets; and that God kindl'd the Light of the Sun, that the number of the Hours might be manifest and certain, and that the Creatures might be capable to understand Number.

That the Moon moves above the Circle of the Earth, next to her the Sun, and over them the Planets. That they are all endued with Life, as being all consolidated by a Lively Motion.

That for the greater Perfection of the World being made like to the Intelligible Life, the nature of all Creatures was made, which the Earth enjoying, the Heavens also must of Necessity enjoy.

That the Gods were for the most part of a fiery Substance.

That the various sorts of Living Creatures were divided into three distinct Kinds; such as lived in the Air, such as the Water nourished, and such as bred upon the Earth. But that the Earth was the Eldest of all the Deities in Heaven. The Structure of which was reared for the variation of Day and Night, and that the Earth being in the Center, is moved about the Center.

Now in regard he asserted two Causes, therefore he said some things were Diuturnal, others proceeded from the necessary Cause, those were Fire, Water, Earth and Air, not Elements exactly neither, but capable of Impression; which consisted of Triangles joined together, and would be resolved again into the same; and that the Elements from which they sprang, were the oblong Triangle, and the *Isosceles*. And these were the Beginnings and two-fold Causes of all things, whose Exemplar and Pattern were God and Matter; which of Necessity must be void of Form, as all other Substances, capable of Impression. That the cause of these things was a necessary cause, which receiving the *Ideas*, begat the Substances, and was moved by the dissimilitude of its Power,

and

and by its own Motion compelled thoſe things that were moved by it, to move contrary to it.

That theſe Cauſes at firſt moved without any Order, but when the World began to be embelliſhed, and adorn'd, they received their Symmetry and Order from God. For there were alſo two Cauſes before the Creation of Heaven, though very obſcure and irregular, till the World was brought to Perfection: and then the Heaven was made of a Mixture, and Materials choſen out of all Exiſtences then Created.

He held that God and the Soul were Immaterial; for that as being ſuch and no otherwiſe, it could be free from Corruption and Perturbation. And for *Ideas* he ſuppoſes 'em to be certain Principles and Cauſes that ſuch and ſuch things are by Nature what they are.

Concerning Good and Evil, his Tenents were theſe, that the End was to be like God. That vertue was ſufficient to render Life happy; though it wanted theſe Utenſils of the Body, as Health, Strength, quickneſs of the Senſes, and the like; or the exteriour advantages of Wealth, Nobility, Honour, *&c.* For that without theſe, a wiſe and vertuous Man might be happy; moreover he may be admitted

to the Government, he may Marry, and he will be ſure to obſerve the Laws; beſides he will make as wholeſome Laws for the Benefit of his Country, according to the utmoſt of his Ability, unleſs the perverſeneſs of the People fruſtrate his good Intentions.

He held that the Gods took Care of human Affairs, and that there were alſo *Dæmons* or Spirits.

He firſt deſign'd the Notion of Honeſt to be that which is contiguous to laudable, rational, profitable and ſeemly, as they are imprinted by Nature, and taken ſo to be.

He alſo diſcourſed of the truth of Words; and may be ſaid to have been the firſt that had the true Art of putting and anſwering Queſtions, as being his continual Practice.

Moreover in his Dialogues, he allowed the Juſtice of God to be a Law; to the end he might render his Perſwaſions to Juſtice the more prevalent, and prevent the Puniſhment of Evil-Doers after Death. Which was the Reaſon that he was look'd upon as fabulous and trivial by ſome Perſons, while he intermixed in his Works ſuch Stories as thoſe, as if the uncertainty of what ſhould happen after Death, would be a means to deter Men from injuſtice and injury. His

His distribution of things, as *Aristotle* affirms, was after this manner.

Of Blessings, said he, or enjoyments, some are of the Mind, others of the Body, others Extrinsecal.

Justice, Prudence, Frugality, *&c.* he plac'd in the Mind: Beauty, Health, and Strength, in the Body. Riches, Friends, and Prosperity of our Country, he numbred among external Happinesses; and thus he asserted three sorts of Blessings.

He also divided Friendship into three sorts, Natural, Sociable, and Hospitable. Natural, the Friendship of Parents to their Children, and Kindred one to another, of which also other Living Creatures participate.

Sociable, is that which Custom and Converse begets, where there is no tye of Consanguinity, such as that between *Pylades* and *Orestes*.

Hospitable, is that which we shew to Strangers, being induc'd thereto either by Letters of Recommendation, or some secret Sympathy of Disposition; to which some add a fourth, which is *Amorous* Friendship.

As for the Forms of Civil Government, he allowed five sorts, *Democratical*, *Aristocratical*, *Oligarchical*, *Regal*, and *Tyrannical*.

Demo-

Democratical is where the Multitude have the Power in their hands, and chuse Magistrates, and make their own Laws.

Aristocracy, where neither the Rich, nor the Poor, nor the Noble, but they who are the most Just and Vertuous, and consequently the *Best*.

Oligarchy is where the Magistrates are Elected by their Estates; for the Rich are fewer by much than the Poor.

Regal Government is either according to the Law, or by Succession. The Kingdom of the *Carthaginians* is a Kingdom according to Law, (for it is Political) but that of the *Lacedemonians* by Succession.

Tyranny is that when the People are govern'd by force and constraint of one single Person against their wills.

He asserted also three sorts of Justice. The one that related to the Gods, the other to Men, the third to the Deceased.

For they that Sacrifice according to the Law, and are careful in Observance of Religious Ceremonies are Just and Pious toward the Gods.

They who pay their Debts, and deliver up their Trusts, are just toward Men: And they that take care of the Monuments of their Predecessors, and pay their Funeral Duties to their Friends, are just to the Deceas'd.

He

He also asserted three sorts of Knowledge. The one relating to Trade and Manufacture, the other Speculative, the other Practical. In the first are included Carpenters, Shipwrights, and the like, professing a Craft or Trade.

To Practical he referr'd the Art of well governing, neat piping or playing upon the Harp; which all consist in practice, their labour producing nothing to the Eye, of any piece of workmanship wrought to perfection and shape: Only the one Pipes, the other plays on the Harp, and the other manages the Government. But Geometry, Music, Astrology, &c. are contemplative Sciences: For they neither act nor practise, but the Geometrician contemplates the Proportion of Lines one to another. The Musician contemplates Sounds: And the Astronomer contemplates the Stars and the Heavens.

Physic he divided into five sorts. *Pharmaceutic*, *Chirurgical*, *Dietetic*, *Nosognomonic*, and *Bocthetic*.

The *Pharmaceutic* employs it self in the study of Drugs, and composition of Medicaments.

The *Chirurgical* cures by manual Operation, as cutting, cupping and burning.

The *Dietetic*, prescribes the Laws of Diet.

The

The *Nosognemonic* enquires into the nature of Diseases.

And the *Boëthetic*, because it gives present ease, is that which by powerful Remedies speedily expels the Distemper.

He makes the Law to be twofold, the one written, the other not written: That Laws by which we govern in Commonwealths, are committed to writing. The other is imprinted in our hearts by Custom and Nature, as that we ought not to walk naked in the Market-place, nor wear Womens Apparel. For no written Law prohibits these things; only they are Undecencies which the Law of nature forbids.

Orations he divided into five sorts: Of which the one was nam'd *Political*, and made use of in public Assemblies by those that manag'd the public Affairs. The next were those that were study'd by Rhetoricians, in Demonstrations, Encomiums, Accusations, to Commend or Vilifie; which was call'd *Oratory*. The third which private Persons us'd in their discourses one among another. A fourth which was known by the name of *Logical*, us'd in short Disputes by way of Questions and Answers. And the fifth was that, whereby Tradesmen and Artists express'd themselves one to another.

Music

Muſic he divided into three kinds, *Vocal*, *Vocal* and *Inſtrumental* together, and *Inſtrumental* alone.

Nobility he divided into four kinds. In the firſt place he call'd thoſe Noble who were deſcended from Parents Illuſtrious, Juſt and Vertuous. In the next, thoſe that were the Off-ſpring of Princes and Potentates. In the third place ſuch as ſprung from Parents ennobled by their Atchievements in War, or other famous Acts. The fourth ſort, and thoſe the moſt Illuſtrious and Noble above all the reſt, that render'd themſelves famous by their Courage, their Vertue, Magnanimity, and their perfect Probity and Integrity.

Beauty, he ſaid, was threefold: The one laudable in it ſelf, as the Symmetry of Lineaments and Lovelineſs of Aſpect: A ſecond for uſe, which appear'd in the Ornamental part of Building and Furniture of a Houſe, not only graceful to the Eye, but proper for Accommodation. The third had reference to the Laws, and the Studies to which we apply'd our ſelves: For in either there was both Majeſty, and Benefit.

The Soul he alſo aſſerted to conſiſt of three parts, Reaſon, Appetite, and Paſſion. The one was the Seat of Counſel, Thought,

Thought, Consultation, &c. The second was the cause of Concupiscence, Hunger, Thirst, and desire of Generation. The third was the fountain of Confidence, Pleasure, Grief, Anger, &c.

Of perfect Vertue he describ'd four sorts. The first *Prudence*, the second *Justice*, the next *Fortitude*, the fourth *Temperance*.

Prudence taught us the true Management of all our actions.

Justice instructed us to be upright and sincere in our dealings and converse.

Fortitude inspir'd into us the scorn and contempt of danger.

Temperance preserv'd us from being overcome by our desires, and enslav'd to our pleasures, teaching us to lead our lives according to the Dictates of Modesty and Sobriety.

Magistracy he divides into five sorts, *Lawful*, *Natural*, *Customary*, *Successive* and *Violent*.

Magistrates that bear sway in Commonweals, if they be chosen by the People, rule according to Law. According to Nature, where only the Male Sex is admitted to Govern; and that is to be seen not only among Men, but among Beasts, that are guided only by Nature's Instinct. Customary Rule is the Government of

School-

School-Masters and Tutors over Children and Pupils. Successive is like that of the *Lacedæmonian* Kings, who claim their Right to the Crown as being descended from such a Line. And such is the Supream Magistracy among the *Macedonians*, who are govern'd by Kings that derive their Pedigree from such an Original. But a Violent Magistracy is that which forces the People to subjection against their Wills.

He divided Rhetorick into six parts. For when an Orator urges the undertaking a War, or the assisting of a Confederate, this is call'd *Exhortation*.

When they admonish us not to go to War, but to live at peace and quiet, that is call'd a *Dehortation*.

When he complains that such a person has receiv'd an injury from another, and shews the Aggressors to have been the occasion of many mischiefs, this is call'd *Accusation*.

When he apologizes for a Man, and sets forth that he never did any act of injustice, or any other ill thing, this is call'd *making a Defence*.

When he declares a Man to be a Person of Integrity, and commends him for his Virtue, This is call'd an *Encomium*.

Lastly,

Laſtly, when he demonſtrates and diſplays the Vices and Lewdneſs of another Perſon, this is *Diſcommendation* or *Diſpraiſe*.

In ſpeaking Truth, he ſaid four things were to be conſider'd: What it behoves us to ſpeak; how much; to whom, and when.

What it behoves us to ſpeak, is only that which we think may be profitable, and uſeful, as well to the Speaker as the Hearer.

As to how much; not more than was requiſite, nor leſs than was ſufficient.

As to whom we were to ſpeak; if it were to our Seniours that had been tardy, ſuch words became us as were proper to be ſpoken to perſons of their Age: If to our Juniors, we might be bold to take a greater liberty.

As to the Seaſon when? neither too ſoon, nor too late; in regard there was nothing more ridiculous than to ſpeak out of Seaſon.

Beneficence he ſaid, was fourfold: for that kindneſſes were to be done either with our money, with our Bodies, with our Skill, or with our Words.

With our Money, when we relieve the pinching neceſſities of thoſe that are in want.

With

With our Bodies, when we protect and defend the leſs able from violence and miſchiefs offer'd to their Perſons.

With our Skill, when we inſtruct the Ignorant, cure the Sick, or put a Man in a way to get a Livelihood.

With our Words, when a Man is queſtion'd for his life, and another procures his pardon by ſpeaking in his behalf; or gets him acquitted by the force of his Eloquence.

He affirm'd, That buſineſs was brought to an end four ways; either Legally, as when a Decree is confirm'd and eſtabliſh'd by Law:

Or according to Nature, and thus the days, the hours, and years come to an end:

Or Artificially, as when an Architect has finiſh'd a Houſe; or a Ship-wright has done building a Ship:

Or Accidentally; as when a thing comes to paſs, otherwiſe than we expected.

Power he divided alſo into four kinds; of which one had relation to the Mind, as ability to Think, to Meditate, to Invent, *&c.*

The ſecond in reference to the ſtrength of Body; as a power to walk, to ſtrike, to give and receive, *&c.*

The third, when we are Potent in Military Forces, and wealthy in Money,

which enables us for great undertakings. And therefore he that abounds with Men and Riches, is call'd a Potent Prince.

The fourth ſort of Power, is to be able to do or ſuffer well or ill: And thus we have a power to live in health, to be taught, to ſing or play, and the like.

He made Humanity to be threefold: The firſt conſiſting in Salutation and Complements, as when a Man meeting another ſalutes him kindly, and freely gives him his right hand.

The ſecond ſort is, when we compaſſionately relieve the diſtreſſed in their Afflictions.

The third ſort conſiſts in Feaſting and Invitations, and cordial Entertainments.

He numbred five ſorts of Felicity. The firſt happineſs and ſucceſs in Counſel.

The ſecond, vigour of Mind and Body, ſound judgment and ſtrength of Body.

The third, Succeſs and Proſperity in our Undertakings.

The fourth, Precedency in Glory, Honour and Authority among Men.

The fifth, Affluence of Wealth, and all other accommodations of Life.

That ſound and wholſome counſel ſprang from Learning and Experience: Vigour of Mind and Body from a ſound conſtitution of health, and perfection in the

the members, as ſharpneſs of Sight, quickneſs of Hearing, &c.

Proſperity proceeds from hence, That a wiſe Man conſiders what he has to do, before he puts his deſigns in Execution.

That Fame and Glory flow'd from the Opinion of Men.

That Plenty conſiſted in the abundance of all things uſeful and requiſite for Human Life, ſo as to be able to entertain his Friends, and to be magnificent and liberal in all his Actions: And theſe Felicities whoever enjoy'd, might be ſaid to be perfectly happy.

The Arts he divided into three ſorts; of which ſome were employ'd in the working of Metals, and ſquaring of Timber, and generally in the preparation of Materials.

The ſecond ſort of Arts are ſuch as frame and ſhape theſe Materials; as the Smith forges Arms out of Iron; and the Muſical Artiſt, Pipes and Harps out of Wood. The third ſort of Arts, are proper to thoſe that have learn'd the uſe of what the others make; Thus the Art of Horſemanſhip, makes uſe of Bridles; the Art of War, of Arms; and Muſic of Pipes and Harps.

He reckon'd that the ſignification of Good might be apply'd four ways.

First, We call him a good Man, who is endu'd with Vertue.

In the next place we deem Vertue it ſelf, and Juſtice to be good things.

Thirdly, We account Food, Exerciſe, and Phyſick, to be good things.

In the fourth place, as when we ſay a good Actor, a good Lutiniſt, a good Singer.

Many things he affirm'd to be good, others to be evil; and other things to be ſometimes good, ſometimes bad.

Evil things were ſuch as were abſolutely hurtful, as Intemperance, Madneſs, Iniquity, and the like. Things to be deſired were ſuch as were contrary to theſe. Things good or bad were *Walking*, *Sitting*, *Feeding*, which ſometimes did good, ſometimes harm.

Equity and moderation in the Law he alledged to be threefold. For firſt if the Laws were juſt, they were to be deem'd equal. Secondly, when the People were careful to obſerve the Laws as they were eſtabliſh'd. Thirdly, if the Commonwealth were rightly govern'd, without written Laws, according to the Cuſtoms and Manners of the People.

Irregularity alſo he diſtinguiſh'd in the ſame manner, firſt, if ſuch Laws were eſtabliſhed as were prejudicial both to the Natives and Foreigners. Secondly, if the People

People refus'd to obey the ſettl'd Conſtitutions. And thirdly, where there was no Law at all.

Contraries he made to be threefold: Firſt, good things are ſaid to be contrary to evil, as Juſtice to Injuſtice, Prudence to Folly.

In the ſecond place; when bad is contrary to evil. Thus Prodigality is contrary to Penuriouſneſs; and unjuſt Puniſhment, to unjuſt Impunity.

Thirdly, when there is a contrariety between things neither good nor bad. As Poverty and Riches; for neither are good in themſelves, yet contrary one to another. In like manner, Ponderoſity and Levity, ſwift and ſlow, black and white, which are all neither good nor bad, yet contrary to each other.

Of good things he averr'd three ſorts; of which ſome were to be acquired; ſome of which we might partake; and others exiſtent.

The good things which might be acquired were Juſtice, Health, *&c.*

The ſecond ſort were ſuch things as could not be acquired, yet of which we might be made partakers. Thus it was impoſſible to attain the real Good it ſelf, yet was it not impoſſible to enjoy the Communication of Good.

The third ſort were ſuch things as were exiſtent; which we could neither poſſeſs, nor participate, and yet the thing ought to be. Thus a Man ought to be Juſt, to be Honeſt, *&c.* Which are things that a Man can neither enjoy nor communicate; only it is ſufficient for a Man to be Honeſt, and Juſt.

Counſel alſo he alledged to be threefold, as being taken from the time paſt, the time preſent, and the time to come.

The time Paſt affords us Examples, when we conſider what the *Lacedæmonians* ſuffer'd through their over Confidence: what they bravely acted, for our Imitation.

The Preſent Time admoniſhes us to conſider the Decay of the City Walls; the faint-heartedneſs and preſent diſmay of the People, and the ſcarcity of Proviſions.

The Future puts us in mind to beware of violating the Priviledges of Ambaſſadors to the diſhonour of *Greece*.

The Voice he ſaid was either *Animate*, or *Inanimate*.

Animate, were the ſeveral Cries, Bellowings, and Howlings of living Creatures.

Inanimate were the various ſounds of things Inanimate, thumping and knocking one againſt the other.

Ani-

Animate he divided into *Articulate*, ſuch as was the Speech of Men; and *Inarticulate*, ſuch as were the ſeveral noiſes of Mute Creatures.

Of all *Beings*, ſome he ſaid were ſubject to diviſion, others were not to be divided. And of thoſe things that might be divided ſome conſiſted of *ſimilar*, ſome of *diſſimilar* parts.

As for thoſe things that do not admit of diviſion, they are ſimple, unmixt, without any compoſition at all; as an Unite, a Point, a Sound.

But thoſe things which are ſubject to be divided, are compounded, as Syllables, Conſonants, Animals, Water and Gold.

Similar things are ſuch as are compoſed of like Parts, and of which the Whole differs not from the Part, but in Bulk or Quantity: As Water and Gold.

Diſſimilars are ſuch as conſiſt of Parts that are unlike, as a *Houſe*, &c.

Some things alſo he defin'd to be ſuch things as needed no farther interpretation, than only the bare naming, to make us underſtand what they were, as a *Man*, a *Horſe*, and ſo of all other Creatures.

Other things there were that could not be underſtood without an Additional Interpretation; as Better than, Bigger than, Fairer than; For Better is Better

than that which is Worſe. Bigger, is Bigger than that which is Leſs, and ſo of the reſt. And thus he divided the firſt Genus's of things according to *Ariſtotle*.

There were alſo beſides our famous *Plato*, ſeveral others of the ſame name.

One that was a Philoſopher likewiſe, and born at *Rhodes*, the Diſciple of *Panatius*, as *Seleucus* the *Grammarian* records in his Treatiſe of Philoſophy; another that was a *Peripatetic*, and the Diſciple of *Ariſtotle*: And one more, the Son of *Praxiphanes*, a Comic Poet, that wrote after the Ancient manner of freedom without reſpect of Perſons, in imitation of *Ariſtophanes*.

The End of the Third Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Apothegms

Of the most Famous

PHILOSOPHERS.

The Fourth Book,

Translated from the *Greek* by *J. Philips*, Gent.

The LIFE of

SPEUSIPPUS.

THUS have we, to the utmost of our power, made a true and faithful Collection of whatever has occur'd to our Enquiry concerning the Life of *Plato*.

To him succeeded *Speusippus* an *Athenian*; the Son of *Eurymedon*, and *Potone* the Sister of *Plato*, born in the Village of *Myrchinusium*. He govern'd *Plato's* School for

for eight years together, beginning from the hundred and eighth *Olympiad*. He plac'd the Statues of the Graces alſo in the School, which was erected by *Plato* in the Academy. He likewiſe perſever'd in the ſame Opinions with *Plato*, but diſſered in his Manners. For he was haſty, and addicted to pleaſure; Therefore it is reported of him, that in his Paſſion he threw a little whelp into a Well, and that to indulge his pleaſure, he made a Journey into *Macedonia*, to be preſent at the Nuptials of *Caſſander*. He is alſo ſaid to have been a hearer of *Plato*'s ſhe Diſciples *Laſthenia* the Propheteſs, and *Axiothea* the *Phliaſian*. Whence it happen'd that *Dionyſius* thus derides him; *And we may learn Philoſophy from thy Female* Arcadian *Diſciple*. And in another place, *Plato* taught for nothing all that came to his houſe, but thou exacteſt pay, and ſcrap'ſt as well from the unwilling as the willing. He was the firſt, according to *Diodorus* in his firſt Book of Commentaries, who firſt ſought out for what was common in all Arts and Sciences, and as far as could be done, joyn'd 'em together, and made 'em agree one with another. He likewiſe firſt divulg'd thoſe things called *Myſteries* by *Iſocrates*, as *Ceneus* affirms: And was the firſt that invented

vented the way of making Wicker Baskets, and such like hollow Utensils compos'd of Twigs. At length finding his Body consum'd by a Palsey, he sent for *Xenocrates*, desiring him to come and succeed him in his School. While he was in this condition, it is reported that being carry'd in a little Chariot to the *Academy*, he met *Diogenes*, whom after he had saluted with the usual complement, of, *I am glad to see you well.* The other reply'd, *But I won't wish you well, that can endure a life so miserable.* At last wasted with old age, such was his despair and discontent, that of his own accord he put an end to his irksom Life. However *Plutarch*, in his Life of *Lysander* and *Sylla*, reports that he was all over-run with Lice: for he was of an infirm and loose Constitution, according to the Report of *Timotheus* in his *Book of Lives*.

To a rich Man that lov'd a deform'd Woman, he is said to have given this rebuke: *What need hast thou of such a Dowdy as this? For I'le procure thee a far handsomer for ten Talents.*

He left behind him a great number of Commentaries, and several Dialogues; among which is that of *Aristippus* the *Cyrenean*. Of *Riches*, one; Of *Pleasure*, one; Of *Justice*, one; Of *Philosophy*, one: Of *Friend-*

Friendſhip, one: Of the *Gods*, one: The *Philoſopher*, one: To *Cephalus*, one: *Cleinomachus*, or *Lyſias*, one: The *Citizen*, one: Of the *Soul*, one: To *Gryllus*, one: *Ariſtippus*, one: The *Probation of Arts*, one: *Dialogues* by way of Commentary, one: *Ten Dialogues* relating to things alike in buſineſs. *Diviſions* and *Propoſitions* relating to things alike. Concerning the *Kinds* and *Forms* of *Examples*: To *Amartyrus*: The Eucomium of *Plato*: Epiſtles to *Dio*, *Dionyſius*, and *Philip*: Concerning the making of Laws, *Mathematicus*, *Mandryboulus*, *Lyſias*: Definitions: The Order of Commentaries: Of Verſes an infinite number. To all which *Simonides* adds ſome Hiſtories, wherein he has ſet down the Lives of *Bion*, and *Dio*. And *Phavorinus* reports in his Second Book of Commentaries, how that *Ariſtotle* bought all his Books for three Talents. There was alſo another *Speuſippus*, a Phyſician, *Herophilius* of *Alexandria*.

THE

The LIFE of
XENOCRATES.

Xenocrates, the Son of *Agathenor*, a *Chalcedonian*, from his very youth was a great admirer and hearer of *Plato*; nor would he leave him when he travelled into *Sicily*. He was naturally dull, and blockiſh; inſomuch that *Plato* was wont to ſay, when he compar'd him with *Ariſtotle*, That the *one wanted a Spur, and the other a Bridle*: And at other times, *To what a Horſe what an Aſs do I joyn!* As to other things, *Xenocrates* was very grave in his gate, and ſowre-look'd; inſomuch that *Plato* would ſeveral times cry out to him, *Xenocrates*, go and ſacrifice to the Graces.

He liv'd in the Academy for the moſt part: But if at any time he went into the City, the Rabble of looſe and Harlotry People would ſtill gather about him, to moleſt and affront him as he paſſed along. *Phryne* alſo, the famous Curtezan, having a mind to try her temptations upon him, to that purpoſe pretended to be purſu'd, and flying to his little houſe for ſhelter, was by him let in, meerly

ly in compaſſion: After that, perceiving there was but one little Bed, ſhe deſir'd him to let her have part of it, which he readily granted; But after ſhe made uſe of all her allurements, ſhe was fore'd to return as ſhe came, telling thoſe that asked her how ſhe had ſped, that ſhe had lain with a Statue, not with a Man. Some there are who report, that certain of his Scholars put *Lais* to Bed to him; but that he was ſo chaſt that he would ſuffer himſelf to be cut and burnt about the Privities, to prevent venereal Inſurrections.

He was faithful of his word, even to admiration; ſo that the *Athenians* gave him alone that liberty of delivering his teſtimony unſworn, which was not allow'd to any other of what degree or quality ſoever.

He was alſo a perſon of great Frugality; ſo that when *Alexander* gave him a large ſum of Money, he only accepted of three thouſand Atticks, and return'd the reſt, with theſe words, *That he had need of more, who had more to maintain.* And as for another Sum, ſent him by *Antipater*, he would not ſo much as touch it, as *Myronianus* witneſſes in his *Similes*. Another time, being preſented with a Crown of Gold by ſome of *Dionyſius*'s Favourites, for bearing up briskly at a Drink-

Drinking Match; when he was gone out of doors, he laid it before the Statue of *Mercury*, where he was wont only to depoſit Garlands of Flowers before.

It is alſo reported of him, that being ſent with others on an Embaſſy to *Philip*, when all the reſt, ſuffering themſelves to be mollify'd by the King's Preſents, both accepted of his Invitation, and held private Conferences with him, he would neither do one, nor t'other: Neither indeed was it for *Philip*'s intereſt to admit him. Wherefore when the Ambaſſadors return'd to *Athens*, they complain'd *Xenocrates* had done 'em no Service, upon which the Senate was ready to have fin'd him. But being inform'd by himſelf, when he came to plead in his own juſtification, how much it behov'd 'em at that time, more than ever, to take care of the City, in regard that *Philip* had corrupted his Accuſers already, but could never bring him over to his Deſigns; then they gave him double honour. And *Philip* himſelf afterwards confeſs'd, that of all the Ambaſſadors that were ſent to his Court, only *Xenocrates* was the Perſon whom no Gold could dazle.

Another time being ſent Ambaſſador to *Antipater* for the Redemption of the *Athenian* Captives, taken in the *Lamiac* War,

War, and invited by the Prince to a Banquet, he return'd him these Verses in answer,

O Circe, *thy allurements tempt in vain*
The Man whose Vertue prudent thoughts sustain;
For who can come with pleasure to a Feast,
Before he see his Captive Friends releas'd.

Which was so well taken by the Prince, that he presently order'd all the Captives their liberty.

Another time a Sparrow being pursu'd by a Hawk, flew into his Bosom, where he secur'd the Bird, saying withal, *That it was not generous to betray a Suppliant.*

Being sharply reprimanded by *Bion*, he would make him no return, saying, *That* Tragedy *when injur'd by* Comedy, *never vouchsafed her any answer.*

To one, who neither understanding Music, Geometry, nor Astronomy, would yet frequent his School, *Be gone*, (said he) *for thou want'st the supports of Philosophy.* Others report that he thus reprov'd him, *For this is no place to hatchel Wooll in.*

Dionysius threatning *Plato* in these words, *Some body will take off thy head*; *Xenocrates* being present, and shewing his own, *No body* (said he) *before he take off this.*

Farther

Farther they report of him, that *Antipater* coming to *Athens*, and saluting him, he return'd no answer to the Prince, until he had finish'd the discourse which he had begun.

Lastly, being a great contemner of Pomp, and Vain-glory, many times he spent the day time in Contemplation, and dedicated one hour particularly to Silence.

The most of the Commentaries, proverbial Verses, and Exhortations which he left behind him were these. Of *Nature*, six Books: Of *Philosophy*, six: Of *Riches*, one: *Arcas*, one: Of *Infinity*, one: Of a *Boy*, one: Of *Continency*, one: Of *Profitable*, one: Of a *Freeman*, One: Of *Death*, one: Of *Voluntary Acts*, one: Of *Friendship*, two: Of *Writing* one: Of *Memory*, one: Of *Modesty*, one: Of *Contrary*, two: Of *Felicity*, two: Of a *Lye*, one: One inscrib'd, *Callicles*: Of *Prudence*, two: One *Oeconomic*: Of *Frugality*, one: Of the *Power of the Law*, one: Of a *Common-wealth*, one: Of *Sanctity*, one: *That Vertue is subject to Treachery*, one: Of *that which is*, one: Of *Fate*, one: Of *Perturbations*, one: Of *Lives*, one: Of *Concord*, one: Of *Disciples*, one: Of *Justice*, one: Of *Vertue*, two: Of *Species*, one: Of *Pleasure*, two: Of *Life*, one:

Of *Knowledge*, one: One *Political*: Of *Fortitude*, one: Of the Number, one: Of *Idea's*, one: Of *Art*, one: Of the *Gods*, two: Of the *Soul*, two: Of *Skill*, one: One call'd *Parmenides*: *Archedemus*, or of *Juſtice*, one: Of *Good*, one: *Of thoſe things that belong to the mind*, eight. *A ſolution of thoſe things that happen to diſcourſe*, one: Of *Natural Hearing*, ſix: One entitl'd, Κεφάλαιον, or the Head: Of *Kinds* and *Species*, one: *Pythagorics*, one: *Solution*, two: *Diviſions*, eight: Books of *Poſitions*, thirty three: Of the *ſtudy and practice of Diſcourſe*, fourteen. After this fifteen Books, and ſixteen more. Of *Logical Inſtructions concerning reading*, ſix: Of *things relating to the Mind*, other two Books: Of *Geometricians*, five Books: Of *Commentaries*, one: Of *Contraries*, one: Of *Numbers*, one: Of the *Theory of Numbers*, one: Of *Intervals*, one: *Of thoſe things that belong to Aſtrology*, ſix: *Elements to* Alexander *concerning Rule*, four: To *Arybas*: To *Epheſtion*: Of *Geometry*, 345 Verſes.

Nevertheleſs, as great a perſon as he was, the *Athenians* ſold him once, thinking to break his heart by Exilement. He was bought by *Demetrius Phalereus*, who ſalv'd up the matter between both, to their ſatisfaction, by reſtoring *Xenocrates* to

to his liberty, and ordering the *Athenians* to receive their Exile. This is recorded by *Myronianus* the *Amaſtrian*, in the firſt of his *Hiſtorical ſimilar Chapters*.

He ſucceeded *Speuſippus*, and govern'd his School five and twenty years; beginning, under *Lyſimachus*, in the ſecond year of the 110*th. Olympiad*.

He dy'd in the night-time, ſtumbling at a Platter, in the fourſcore and ſecond year of his age: Whoſe death produc'd theſe following Lines of ours.

Xenocrates, *ſo learned and ſo grave,*
Mark what a ſtrange Fate brought him to his Grave,
'Twas late and dark, and in his way a Platter:
Now whether toapt or ſober, 'tis no matter,
But, ſtumbling, down he fell, and broke his forehead;
And what was yet far more to be deplored,
Depriv'd of time to ſpeak, he only groan'd,
His Soul abhorring ſuch a Scullion wound.

There were five others of the ſame name; the firſt very ancient, and both a Kinſman to the forementioned Philoſopher, and his Fellow-Citizen. There goes about in public a Poem of his Entitl'd *Arſinoetica*, upon *Arſinoe* deceas'd.

Another a Philoſopher, and a writer of Elegies, but little taken notice of. For ſo it happens that Poets endeavouring to write in Proſe, fortunately ſucceed; but writers of Proſe when they give themſelves to Poetry, unhappily falter. And the reaſon is, becauſe the one is the Gift of Nature, the other the Toyl of Art. The other was a Statuary; and the laſt, by the teſtimony of *Ariſtoxenes*, a Writer of *Odes*.

The LIFE of POLEMO.

Polemo, an *Athenian*, the Son of *Philoſtratus*, and born in the Village called *Oeta*, when he was a young Man, was ſo diſſolute and profuſe, that it was his cuſtom to carry ſumms of Money along with him where-ever he went, that he might be provided ſtill with ſufficient ſupplies for the ſatisfaction of his pleaſures. Nay, he would hide his money up and down in holes and corners of the ſtreets; in ſo much that ſome of his Caſh was found in the Academy, near a certain Pillar, laid there to be ready when he had occaſion to

to fetch it for his private uſes. Now it happen'd that one time among the reſt, as had been agreed between him and his companions, in the height of their Carouſing, that in a drunken frolick, with his Garland upon his head, he brake into *Xenocrates*'s School: Who nothing diſturb'd at the rudeneſs of ſuch Royſters, purſu'd his diſcourſe, which then fell out to be concerning Temperance, the more vigorouſly. And this Oration it was, which ſo prevail'd at firſt upon the liſt'ning Debauchee, that ſtopping the Career of his Extravagance; at length he became quite reclaim'd. And ſuch were the effects of his laborious and induſtrious ſtudies, that he ſurpaſſed all others, and himſelf ſucceeded in the School, beginning from the hundred and ſixteenth *Olympiad*.

Antigonus Caryſthius, in his Lives, reports, That his Father was one of the chief Men of the City, and one that bred up Horſes for the Chariot: And that *Polemo* fled from the ſevere Sentence of Juſtice, being proſecuted by his Wife for his addiction to Male-Venery.

In the firſt years that he fell to his ſtudies, he acquir'd ſuch a conſtancy of Habit and Aſpect, that it became unalterable; neither did he ever change his

voice. Which were the reaſons that *Crantor* ſo highly admir'd him. Hence it was that being bit in the Heel by a mad Dog, he never ſo much as chang'd colour: And that at another time, a great uproar happening in the City, and underſtanding what was the matter, he ſtood undaunted like one that had been unconcern'd; nor could the Theatre at any time move him to Joy, Anger, or Compaſſion. So that when *Nicoſtratus*, ſurnam'd *Clytemneſtra*, told a lamentable ſtory to him and *Crates*; that which mov'd the latter, nothing affected him, who all the while perſever'd in an equal temper, as though he had not heard him. And indeed he was altogether juſt ſuch another, as *Melanthius* the Painter deſcribes in his Treatiſe of Painting. For he ſays that there is a certain Pride and Moroſeneſs that ought to accompany a Man's Actions as well as his Manners. And it was the ſaying of *Polemo*, that it behov'd Men to exerciſe themſelves in *Things*, and not in *Logical Speculations*; which is but labouring, and as it were drinking up ſome little pleaſing Science, whereby they become admir'd for the ſubtilty of ſome particular queſtions, but ſhew themſelves moſt oppoſite in their affections. And therefore as he was civil

and

and affable, ſo was he no leſs reſolutely conſtant; and he avoided that which *Ariſtophanes* writes concerning *Euripides*, when he gives him the Nick-names of *Oxotes*, and *Stilpho*, who no doubt were two croſs-grain'd, ſtingy, vinegar-condition'd fellows, well known at that time. For he never ſate when he return'd his Anſwers to the Queſtions that were propounded to him, but always walking.

Polemo therefore for his extraordinary generoſity was highly honour'd in his City. Nor did he wander out of the way neither, but remain'd in the Garden, where his Pupils making up little ſheds, lodg'd near the *Muſeum*, and the *Cloiſter*.

Indeed *Polemo* ſeems in every thing to emulate *Xenotrates*, and to have had a great love for him, as *Ariſtippus* witneſſes in his fourth Book of the *Ancient Delights*. For which reaſon he always took an occaſion to talk of his Innocency and Sincerity, and had appropriated to himſelf his reſolution and gravity, affecting, as it were, a kind of *Dorick* Government of himſelf.

He was a great admirer of *Sophocles*, eſpecially in thoſe places where ſome ſurly Maſtiff (according to the Taunts of the Comedian) ſeem'd to have aſſiſted

him in the compoſition of his Verſes, and where (according to the relation of *Phrynicus*) he did not towre in lofty ſwelling Language, but flow'd in a ſmooth and placid Style. And therefore he was wont to call *Homer*, Epic *Sophocles*, and *Sophocles*, Tragic *Homer*.

He dy'd, well ſtricken in years, of a Conſumption, leaving not a few Writings and Commentaries behind him. Upon whom we made the following Lines.

Know'ſt thou not, Paſſenger, already?—no—
Then ſickneſs here has hid fam'd Polemo—
For my part I believe ye, Sir,——for why?
Diſeaſes never ſpare Philoſophy——
'Tis true—but this I'le tell ye for your comfort,
Though his dry Bones ly here, his Soul is run for't;
And whither think'ſt thou? To the ſtarry Spheres:
Let Death and Sickneſs now go ſhake their Ears.

The

The LIFE of
CRATES.

CRATES, the Son of *Antigenes*, of the *Thriaſian* Tribe, was both a Hearer, and Lover of *Polemo*, and ſucceeded him in his School, and profited in ſuch a manner mutually together, ſo that living, they not only followed the ſame ſtudies, but to their very laſt gaſps they liv'd alike one to another, and being dead were buried in the ſame Tomb. Whence *Antagoras* made the following lines upon both.

Stranger, who e're thou art, that paſſeſt by,
Within this Tomb a noble pair doth lye;
The Holy Crates, *and Great* Polemo;
From whoſe ſweet Lips ſuch Sacred Love did flow:
Whoſe Lives in Wiſdom ſo ſerenely bright,
Shon forth to give ſucceeding Ages light.
Both equal in their praiſe, both equal friends,
Both liv'd alike, and both had equal ends.

Hence it was, that *Arceſilaus* when he left *Theophraſtus* to aſſociate with them, is reported to have ſaid, that they were either

either certain Deities, or the remainders of the Golden Age. For they were neither of 'em lovers of Popularity, nor did they covet vulgar Applauſe; but rather it might be ſaid of them, as *Dionyſiodorus* the Muſitian was wont to boaſt of himſelf, That never any of his Compoſitions were to be heard at your public Meetings like thoſe of *Iſmenius*.

Antigonus reports that he was wont often to Sup at *Crantor*'s Houſe; *Arceſilaus* and they two being all three inſeparable Cronies. Farther he adds, that *Arceſilaus* and *Crantor* liv'd together; and that *Polemo* liv'd with *Crates* and *Lyſiclides*, another of their Country-men; *Crates* being particularly belov'd by *Polemo*, and *Arceſilaus* having a peculiar friendſhip for *Crantor*.

As for *Crates*, when he dy'd (as *Apollodorus* relates in his third Book of Chronicles) he left ſeveral Books behind him, ſome Philoſophical, ſome concerning Comedy; alſo ſeveral popular Orations, and ſome in relation to Embaſſies. He had alſo ſeveral Diſciples of great note: Of which number was *Arceſilaus*; of whom more hereafter; together with *Bio*, and *Boryſthenites*; and laſtly *Theodorus*, the Author of the *Theodoric* Sect. Of whom next after *Arceſilaus*.

There

There were in all ten that carry'd the name of *Crates*. The first a writer of Ancient Comedy: The second, a Trallian Rhetorician, of the family of *Isocrates*. The third, an Engineer that serv'd under *Alexander* in his Wars. The fourth, a *Cynic*. The fifth, a *Peripatetic*. The sixth an *Academic*, of whom already. The seventh a Grammarian. The eighth, a Geometrician. The ninth an Epigrammatist. The tenth, of *Tarsus*, an Academic Philosopher also.

The LIFE of CRANTOR.

CRANTOR, of the City of *Soli*, being in great honour among his own Citizens, went to *Athens*, and there became a hearer of *Xenocrates*, and a fellow Student with *Polemo*.

He left behind him Verses amounting to thirty thousand; of which there are some who ascribe a good number to *Arcesilaus*.

It is reported, that being asked wherefore he was so strangely addicted to *Polemo*, he should answer, because he never heard

heard any Man ſpeak more acutely, nor more gravely.

Finding himſelf not well, he retir'd to the *Aſclepianum*, and there reſided for his health. At what time there flock'd to him Diſciples from all parts, believing that ſickneſs was not the cauſe of his retirement, but that he did it out of a reſolution to ſet up a School there. Among the reſt came *Arceſilaus*, deſirous to be by him recommended to *Polemo*, though no man more his friend than *Crantor* himſelf. Which requeſt he was ſo far from taking ill, that when he recovered, he became *Polemo*'s Hearer himſelf; which won him great honour and applauſe.

It is reported that he left all his Eſtate to *Arceſilaus*, to the value of twelve Talents: And being by him requeſted to tell him where he intended to be inter'd; he anſwered,

Within the kind receſſes of the Earth,
There let me lye, whence all things have their Birth.

He is ſaid to have written Poems, and to have laid 'em, ſeal'd up, in the Temple of *Minerva*: Of whom the Poet *Theætetes* thus writes.

Grateful

Grateful to Men, but yet much more,
The Muses sweet delight;
Such Crantor *was, whom we deplore,*
Snatch'd from the World before his hairs grew white.

Gently, O Earth, the Bard embrace
Within thy tender Arms;
And from the common harms,
By Worms and Pick-axes increast,
Defend his quiet rest.

This *Crantor*, among all the Poets most admir'd *Homer* and *Euripides*, saying, that it was a work of great labour, to observe propriety, and at the same time to write Tragically, and with a true sense of commiseration, and fellow-feeling of the sufferings he describes; and he would often repeat that Verse in *Bellerophon*,

Ay me! But why Ay me? For we no more
Endure, than mortals have encur'd before.

It is also reported that *Antagoras*, the Poet, would have the following Verses upon Love to have been made by *Crantor*.

Assist me, Thoughts and Mind, those heights to soar,
Meet for the heav'nly Race all Men adore.
Then,

Then, mighty Love, will I in praise of thee
Begin, of all the Immortal Progeny
The first, whom ancient Erebus *begot,*
Or Night brought forth, in Regions far remote:
Beneath the Sea's Foundations, dark and vast,
Thee, Son of Venus, *without blemish, chast.*
Or whether of the Earth, or of the Winds
The wondrous Off-spring, since so many kinds
Of interwov'n Good and ill, each hour,
Oblige weak Mortals to confess thy power.
This double power of thine would I display,
And teach the World thy Scepter to obey.

He had a shrewd faculty at giving shrewd and proper Epithetes and Characters, both to Men and things. Thus he was wont to say, that it behoved a Tragedian to have a strong Voice, which he called ἀπολέκητον, *not to be smoothed with a Plainer*, but full of Bark, that is to say rugged and uneven: and of a certain Poet, that his Verses were full of Prickles; and of *Theophrastus*, that his Tenents were written upon Oysters.

Among all his Works, his Treatise of Mourning is most admir'd: And though the time of his death be uncertain, yet this is sure that he dy'd of a Dropsie before *Crates* and *Polemo*; which gave occasion to these Lines of ours.

Ah

Ah Crantor, *there's no mortal ſickneſs-proof,*
But thee the worſt diſtemper carry'd off:
For tho' no water toneh'd thy outward skin,
Alas! Thy Bowels lay all drown'd within.
In thy own Styx *thy Soul to* Pluto *floats,*
As th' hadſt deſign'd to cozen Charon's *Boats.*
But that we can't believe, conjecturing rather
Thou thought'ſt to lay thy Low-lands under water,
Meaning thereby to hinder Death's approaches,
But death no colours fears, ſo Buenas *Noches.*

The LIFE of

ARCESILAUS.

Arceſilaus was the Son of *Scuthus*, or *Scythus*, (as *Apollodorus* relates in his third Book of Chronicles) a *Pytanean* of *Eolia*. This was he who firſt ſet up the *Middle Academy*, reſtraining negations through contrariety of words. He was the firſt that diſputed *pro* and *con*: The firſt alſo that renewed *Plato*'s manner of diſcourſe, which *Plato* introduc'd, and render'd it more Argumentative by way of Queſtion and Anſwer.

He

He came acquainted with *Crantor* after this manner. He was the fourth and youngeſt of all his Brothers; of which two were by the Father's, and two by the Mother's ſide. Of theſe, the eldeſt by the Father's ſide was called *Pylades*, and the eldeſt by the Mother's ſide *Mæreas*, who was alſo his Guardian. Firſt of all he heard *Autolycus* the Mathematician, and his fellow Citizen, before he went to *Athens*, with whom he alſo travell'd to *Sardis*. After that he was a Scholar under *Xanthus*, an *Athenian* Muſician; and there he became *Theophraſtus*'s Scholar: And laſtly, he betook himſelf to the Academy under *Crantor*. For *Mæreas* his Brother adviſ'd him to learn Rhetoric; but he had a greater kindneſs for Philoſophy. *Crantor* therefore having an amorous Affection for him, courted him with the following Verſe out of *Euripides*'s *Andromeda*,

O Virgin, if I ſave thee, thou wilt thank me.

To which he preſently repartee'd,

Take me for which thou likeſt beſt,
Thy Handmaid or thy Wife.

And ſo from that time forward they both liv'd

liv'd together. Thereupon *Theophraſtus* being diſguſted, is reported to have gibed him with this expreſſion, *How ingenious and tractable a Lad he went from School!* Where εὐμεχάνου, or eaſie to be manag'd, ſeems to be tak'n in an ill ſence. For he was at that time not only a grave and diſcreet Speaker, and a great lover of Learning, but much addicted to Poetry. In ſo much that it is ſaid he wrote the following Epigrams, the firſt to *Attalus*.

Not only potent once in Arms
Did Pergamus *advance her Head;*
She boaſted too with equal Pride,
Her warlike Steeds on flowry Piſſa *bred.*

But yet if Mortals may pronounce
The high Decrees of ruling Fate;
Succeeding Ages ſhall behold
Her ancient Fame renew'd, and far more great.

The ſecond was upon *Menodorus*, a lover of *Endamus*, one of his fellow Students.

Though Phrygia *diſtant lyes in ſpace,*
And Thyatira *as remote a place;*
Nor Menodorus, *if ſurvay'd,*
Leſs far thy native Cadena le:

Yet to the dark Infernal Court
The way is plain, the journey ſhort;
Where by experience thou canſt tell
The beſt conveniencies of Hell:
Where ſoon or late all Motals go,
And center in the ſhades below;
Yet Eudamus *with curious Art,*
From a large Purſe, but larger Heart,
A Marble Monument does give,
And ſpite of Fate ſtill makes thee live;
Poor tho' thou wert, as all Men know,
(And moſt adore the gaudy ſhow)
His friendſhip from ſuch droſs refin'd,
Valu'd the Treaſures of thy mind.

Above all the Poets he chiefly admir'd *Homer*, of whoſe works, when going to his reſt, he always read ſome few pages. And when he roſe in the morning, being asked when he would go to his beloved youth, his anſwer was, when the Lad was ready to read. Of *Pindar* he was wont to ſay, That he fill'd the mouth with a noble ſound, and afforded a plentiful variety of names and words. When he was a young man he affected the *Ionic* Dialect. He was alſo a Hearer of *Hipponicus* the Geometrician, whom he was wont to joque upon, as being in other things dull and heavy, but skilful in his Art, ſaying, *That Geometry flew into his mouth, when he gap'd.*

gap'd. He also kept him for some time at home, being mad, and took a continual care of him, till he recover'd his senses. When *Crates* dy'd, he succeeded him in his School, by the consent of one *Socratides*, who would by no means contest the superiority with him. He is not known ever to have wrote any Treatise, or Discourse himself, as being a severe censurer of other Mens Works: Though others say it was, because he was surpriz'd while he was mending what others had written; which emendations, as some say, he published; but as others report he committed to the fire. He held *Plato* in high esteem, and diligently study'd his Writings. Some there are also who affirm, that he was a great imitator of *Pyrrho*; and moreover, that he was well skill'd in Logic, and greatly vers'd in the Sentences and Arguments of the *Eretrics*. Whence it was said of him by *Aristo*.

Plato *before*, *while* Pyrrho *put behind*,
For Diodore *the middle leaves assign'd.*

And *Timon* says thus of him.

Let Menedemus *have the grace*
With Breast of Lead, the next to place
The Lubber Pyrrho, *or if not,*
Dull Diodore, *no less a Sot.*

After which he brings him in thus ſpeaking.

I'le ſwim to Pyrrho *from the Stygian ſhoar,*
Or elſe to find the Booby Diodore.

He was very full of Sentences, and conciſe; beſides that, he was very curious in the explanation of words; nevertheleſs he could not refrain his Gibes, and Jeſts, and was very free in his Expreſſions; for which reaſon *Timon* ſays thus of him.

And while thou doſt with Joques and Gibes
On others looſely play,
Forget'ſt thy youthful years, that then
As much obnoxious lay.

And therefore it was, that once to a young man who ſpoke more inſolently than became him: *Is there no body here,* (quoth he) *to play at Trap with this Boy?* To one who concluded erroneouſly, that he could not perceive This to be bigger than That.——*It may be ſo,* (ſaid he) *becauſe you do not believe ten fingers length to exceed ſix.*

To one *Emon* a *Chiote,* who was very deformed, yet thought himſelf to be very fair, and always went richly apparel'd, that

that put him this queſtion, Whether he ſeem'd wiſe enough to him to be belov'd: *Yes* (ſaid he) *if thou canſt meet with any one ſo lovely as thy ſelf, and ſo richly habited.* To one addicted to Male-pleaſure, yet offended at *Arceſilaus*'s gravity, who therefore put this Verſe to him,

Is't lawful to love chaſtly, or be mute?

He thus return'd,

Woman ſpeak out, and put me no hard Queſtions.

Being importun'd by a prating fellow of mean Birth:

The Sons of Slaves can never rule their Tongues.

To another that talk'd him almoſt to death, and made a din of words about his Ears: *In good truth,* (ſaid he) *thou hadſt a very bad Nurſe:* But to ſeveral he would never anſwer at all. However to a talkative Uſurer, who told him, there was ſomething which he did not underſtand: He made this reply,

The Female Bird forgets a ſtormy blaſt,
Until it ſhake her young ones in the Neſt.

Which words were taken out of *Sophocles's Oenomaus*. To a certain Rhetorician, whose name was *Alexinus*, who was not able to expound certain Sentences of *Alexinus*, he gave this admonition, to remember how *Philoxenus* serv'd the Brick-maker; for he over-hearing some of the Brick-makers spoiling his Songs, while they sung without skill, and out of Tune, fell a breaking their Bricks, saying withal, *You spoil my Songs, and I'le break your Bricks.* He was offended with all those that had not learn'd the liberal Sciences in due time. Naturally in discourse he was wont to make use of this expression, *I say*, and *Such a one will not agree to this.* Which many of his Scholars imitated, as they did also his Rhetorical Manner, and the Form of his Elocution. He was also very happy in the invention of proper words, and to fit the periods of his Orations to the subject; and to accommodate his Sentences to all Times and Seasons. He was also endu'd with a most admirable gift of perswasion upon any Argument whatever. For which reason great numbers of Scholars flock'd to his School, that condemn'd his Acuteness; and yet for all that they willingly bore with him: For he was very honest, and fill'd his Hearers with good hopes. In his

his life also he was very communicative, and ready to do kindnesses, scorning to boast of his courtesies which he endeavour'd to conceal as much as in him lay. So that going to visit *Ktesibus* in a fit of sickness, and finding him distressed with Poverty, he privately convey'd a Purse of Money under his Pillow; which the other finding, cry'd out, this is one of *Arcesilaus*'s childish tricks. And by his recommendation of *Archias* the *Arcadian* to *Eumenes*, he got him into great preferment. Being also very liberal, and one that contemned Mony, he lov'd to shew his Grandeur in Silver Plate, wherein, while he laboured to out-vy *Archecrates* and *Callicrates*, he would not be at quiet till he was serv'd in Gold; and lent his Plate to many with whom he frequently Supp'd and Feasted. Among the rest there was one who had borrowed his Plate, to entertain his Friends, never sent it again; nor did he ever ask for it, or lay claim to it more. Others say, he purposely lent him the Plate, and perceiving him to be poor, freely afterwards gave it him. For he had an Estate in *Pitana*, a Town of *Laconia*, from whence his Brother *Pylades* furnished him with Money. Besides that *Eumenes* the Son of *Philetærus* allowed him plentifully. And therefore of all the

other Kings he devoted himself to this Prince alone. So that when many flocked to *Antigonus*, courting his favour, he only forbore, as unwilling to thrust himself into his acquaintance. However he was a great friend of *Hierocles*'s, who possessed *Mynichia*, and the *Piræum*. And therefore upon Holy-days he was always wont to go and visit him: And being by him perswaded to wait upon *Antigonus*, he would not absolutely refuse him, but when he came to the Door, he turn'd back and would not go in. Moreover, after the Naval fight fought by *Antigonus*, when several wrote to him consolatory Epistles, he only kept himself silent. And therefore being sent by his Country upon an Embassy to *Antigonus*, as far as *Demetriades*, he return'd without being able to effect what he went for. And therefore he always spent his time in the Academy, avoiding the trouble of State Affairs; and sometimes exercised his Wit in the *Piræum*, discoursing upon Arguments Extempore. For he was very familiar, as we have said, with *Hierocles*; for which he was tax'd by several. And being very magnificent in his Expences, (for what was he other than a second *Aristippus?*) he not only made great entertainments for those of his own humour, but

but also accepted of their entertainments: besides that he openly frequented the two *Elean* Curtezans *Theodota* and *Phileta*; and to those that reproved him, he still quoted the Apothegms of *Aristippus*: He was also very much addicted to Male-Incontinency, and therefore *Ariſto* the *Chiote*, and his Scholars, called him corrupter of youth; and Eloquent and Audacious Buggerer. And therefore he is said to have been greatly in love with *Demetrius*, in his Voyage for *Cyreone*, and with *Leocharus* the *Myrleanian*, of whom he was wont to say among his *Compotators*, *That he himself would fain have open'd, but the other would not let him.* On the other side he was beloved by *Demochares*, the Son of *Laches*, and *Pythocles* the Son of *Bugelus*; whom, when he admitted, he was wont to say, he only gave way for patience sake.

More than this, his Back-biters before mention'd, severely tax'd him for his vain affectation of Glory, and vulgar Admiration. But he was chiefly set upon by *Hieronymus* the *Peripatetic*, when he invited his friends to celebrate the Birth-day of *Alcyoneus* the Son of *Antigonus*, upon which day *Antigonus* sent him a considerable sum of Money to bear his Expences. At what time refusing to enter into

into any formal discourse, yet being by *Aridelus* importun'd to speak to a Theoreme which he propos'd: *'Tis the chief Quality of Philosophy*, said he, *to teach the Scholar the Time and Season for every thing.* Now that he affected popular Applause, *Timon* among other things declares after his Satyrical manner.

This said, obstreperously loud
He rush'd i'th' thickest of the Croud:
Where had you seen him act the part
Of Fool by chance, but Knave by Art:
You'd thought the Rabble, silly Fowl,
Struck mute at sight of Monstrous Owl;
But never boast to gain the Prize
From those that see with others Eyes.
For though like Oyl thou swim'st a top,
'Th' art ne'r the less conceited Fop.

Yet for all this he was so far from Pride and Vain-glory, that he would often exhort his Scholars to hear other Men. So that when a certain young man, more addicted to the forementioned *Hieronymus* than to him, he took the Scholar by the hand, and carrying him along recommended him to the Philosopher, to whom he exhorted him withal to be observant and obedient. Pleasant also is that which is reported of him, when being asked by a cer-

a certain Perſon, Why the Scholars of other Sects frequently betook themſelves to the *Epicurean*, but never the *Epicureans* forſook their own Maſters; made anſwer, Becauſe that many times Men were made Capons, but Capons could never be made Men.

At length when he drew near his end, he left his whole Eſtate to *Pylades* his Brother. For which purpoſe he brought him to *Chios*, without the knowledge of *Moirea*, and thence to *Athens*. For in his life time he never marry'd a Wife, nor had any Children. However he made three Wills, of which he depoſited one with *Amphicritus* in *Eretria*; another, with ſome of his friends in *Athens*, and the third he ſent home to *Thaumaſias*, a certain kinſman of his, deſiring him to keep it, and to whom he alſo ſent the following Epiſtle.

Arceſilaus to *Thaumaſias*, Greeting.

'I Have given *Diogenes* my Will to convey to thee; for by reaſon I am frequently ill, and very weak in Body, ſo 'that if any ſudden change ſhould happen, I may not be ſaid to have 'dealt diſhoneſtly by thee, to whom a'mong all my friends I have been moſt 'be-

'beholding in my life time: And there-
'fore seeing thou hast always hitherto
'been so faithful to me, I desire thee to
'keep it for me, as well for the sake of
'thy Age, as of our familiarity together.
'Be therefore just to us, remembring why
'it is that I entrust thy so nearly alli'd
'fidelity, to the end that what I leave
'behind may be decently and truly dis-
'posed of. Other two Wills there are,
'the one at *Athens* with some of my ac-
'quaintance, and the other in *Eretria*
'with *Amphicritus*.

He dy'd, as *Hermippus* reports, after he had drank a great quantity of pure, unmixt Wine, and getting a fall upon it, being in the seventy fifth year of his Age; being honour'd by the *Athenians* above all before him: Upon whom we also made this joquing Epigram.

Arcesilaus! What didst thou think,
Had'st nothing else to do but drink?
While night and day thou spard'st no pains
To bring a Deluge o're thy Brains:
The generous Wine why didst abuse,
Which might have serv'd for better use,
Then thus to murder such a Sot,
Whose shameful death I pity not?

But

But th' injur'd Muſes I deplore,
By thee diſgrac'd ſtill more and more;
That notwithſtanding pregnant parts,
And other helps of liberal Arts,
Thy Wit and Wiſdom doſt confound,
In Brimmers, Bruſhers, Facers drown'd,

There were three other *Arceſilaus*'s: The one a writer of ancient Comedy: the other a Compoſer of Elegies: The third a Statuary: Upon whom *Simonides* made this Epigram.

Arceſilaus, Ariſtodicus *Son,*
This noble Statue finiſh'd and begun;
Diana's *Portraicture, made to the life,*
The only Goddeſs, that would n'er be Wife;
Three hundred Parian *Drachma's was the price*
Of famous Artiſt for this Maſter-piece;
In money paid, to which Aratus *face*
Gave both the value and the outward grace.

But the aboveſaid Philoſopher flouriſhed (according to *Apollodorus*, in his Chronicles) about the hundred and twentieth *Olympiad.*

The

The LIFE of BION.

BION, as to his Country and Nation, was a *Borysthenite*; but who were his Parents, and by what means he attain'd to Philosophy, we know no more than what he himself made known to *Antigonus*; for thus it was that he was by him interrogated;

Say in what Country, or what City born,
Hither thou cam'st, thy betters thus to scorn?

To which he answer'd (finding himself touched to the quick by the King's Interrogation, upon the report of some of his ill-willers) my Father was a *Borysthenite*, who wore in his dis-figur'd forehead the engraven marks of his cruel Master; afterwards being free from Bondage, he learnt to wipe his mouth with his Sleeve, (intimating that he sold Bacon and Suet) and he took my Mother out of a Brothel House, such a one as was suitable to his condition, and he could ask to have him. Afterwards being behind hand in his payments to the Toll-gatherers, he was sold with

with all his family. In that place there liv'd an Orator, who ſeeing me to be young, and a very handſome youth, bought me for a Sum of Money, and at his death left me his whole Eſtate. Whereupon I, taking all his Pictures and Writings, tore the one half, and ſet fire to the other, with a reſolution to come to *Athens*, where I ſtudy'd Philoſophy ever ſince.

And thus you have, in ſhort, the ſtory,
Which I account my chiefeſt glory.

This is all that I can ſay, in few words, concerning my ſelf: And therefore there was no need for *Perſeus* and *Philonides* to break their Brains about inſerting my Genealogy into their Hiſtory: If thou haſt any more to ſay to me, look upon me, and let my Anceſtors alone.

Bion was a very ſubtle Man, full of wiles and tricks, and one that for niceties and evaſions had not his Equal among the Sophiſters: For he began, when he was but very young, to challenge the field of diſpute with any that would exerciſe their gifts in Philoſophy. Nevertheleſs in ſeveral other things he knew well how to confine his humour, and was extreamly civil and pleaſing in his behaviour. He

He has left to Posterity several remarkable Tracts, and an infinite number of Sentences very grave and profitable, as for example: He was upbraided by a certain person, That he had not detained a certain young man at his House: To whom returning this answer, *'Tis not an easie thing*, said he, *to hang a green Cheese upon a Hook.* Another time he was ask'd who were the least troubled with care? *They*, said he, *that give themselves the least trouble to spend the day in quiet.* He was also ask'd whether it were good to marry a Wife? (for this Repartee is also ascribed to him) *If thou marriest a deformed Woman*, said he, *thou wilt always be in discontent; and if thou marriest a beautiful Woman, she will be common.* He call'd old Age the Haven of all Diseases (for that all our miseries and sufferings seem to be unladen, and put there ashore.) That Honour was the Mother of Years, Beauty a good Passenger, and Riches the Sinews of Business. To one that had spent his Estate in Lands, *The Earth*, said he, *formerly swallowed* Amphiaraus, *but thou hast devoured the Earth.* He was wont to say, 'twas a great evil not to be able to suffer Evil. He reprehended those that buried the Bodies of the dead, as if there remained no feeling after death. He was

us'd

us'd to ſay, that 'twas better to pleaſure others with his Beauty, than to ſeek the ſatisfaction of his own Luſt, for that he who did otherwiſe, waſted both his Body and his Underſtanding. He argued againſt *Socrates* in this manner; Either he might make uſe of *Alcibiades*, or he might not: If he could and would not, he was a Fool: If he had a mind and could not, 'twas no Vertue in him. He ſaid, that certainly the way to Hell was eaſie to find, becauſe all men went thither blindfold. He blam'd *Alcibiades*, ſaying, that in his Youth he had debauch'd Men from their Wives, but that when he came to be a Man, he debauch'd Women from their Husbands.

Thus, as ſome of the *Athenians* with whom he met at *Rhodes*, profeſs'd the Art of Oratory, he taught Philoſophy; and being ask'd why he did ſo, *Becauſe*, ſaid he, *I brought Wheat hither, but I ſell Barley.* He was wont to ſay, that 'twas a greater pain to the damn'd to carry water in ſound Veſſels, than in ſuch as were bor'd thorough.

To a certain talkative perſon that deſir'd him to lend him his aſſiſtance in ſome buſineſs he had to do: *Yes*, ſaid he, *I will, provided thou wilt ſtay at home, and ſend me thy Head.* Another time as he was go-

ing to Sea, very meanly habited, he fell into Pyrats hands; at what time, the reſt whiſpering among themſelves, *We are loſt, if we ſhould be known*: *And I*, reply'd he, *am loſt on the other ſide, if we are not known.* He was wont to ſay that Arrogance was a great hinderance to a Man in the attaining of Knowledge. And talking of a Covetous Man, he is not Maſter of his Wealth, but his Wealth is Maſter of him: That covetous Men were careful of their Riches, as belonging to 'em; but made uſe of their Wealth as if it were none of their own. That prudence is as far different from the other vertues, as the ſight from the reſt of the Senſes: That we make uſe of our Strength in our Youth, of our Prudence in our old Age; and that we ought not to upbraid old Age, as being that to which we all aſpire. To a certain envious perſon that look'd with a ſowre and penſive Aſpect; *The queſtion is*, ſaid he, *whether thy misfortune be greater than the others good luck.* He was alſo wont to ſay, that Impiety was an ill companion for Fidelity. For,

'Twill gain the Man, how ſtout ſo e're he be.

And that a Man ought to preſerve his friends, in whatſoever condition they are, that

that we may not give people an occaſion that we ſhun the good, becauſe they will not humour our bad Manners; or if they be bad, that wicked familiarity cannot laſt long.

At firſt he contemned the Statutes of the Academy, at the ſame time that he was a Hearer of *Crates*; afterwards he made choice of the Stoics manner of living, walking with a ſtick in his Hand, and a Wallet about his Neck. But who could have perſwaded him to that Conſtancy of Courage, but *Crates*? Then he would needs underſtand the Doctrine of the *Theodorians*, upon which conſideration he frequented the diſputing Place of prophane *Theodorus*, being allured thither by the floridneſs of his Language: for he enriched, and embelliſhed it with all manner of Figures. And laſtly, he went to hear *Theophraſtus* the *Peripatetic*.

But now he was ambitious of Spectators himſelf, whom he entertain'd with lively and pleaſant Propoſals, ſo as to move the Auditory to Laughter; for he diſcourſed of every thing in extravagant Terms. But in regard he interlarded his Diſcourſes partly with Philoſophical Simplicity, partly with Rhetorical Gayety; 'tis reported that *Eratoſthenes* ſaid of him, that *Bion* was the firſt that had accouter'd

Philoſophy in a Garment, embroidered with ſeveral Flowers pluck'd from the Garden of Oratory. His natural Genius inclined him to make Verſes, as you may ſee by this ſhort sketch of his Wit.

My pretty Archytas *Spruce Fidle-faddle,*
Wealth-boaſting Fop, and Songſter from thy Cradle:
Who dares diſpute, or ſing with thee for Praiſe?
Not I, beſhrew my Heart, I love my Eaſe.

As for Muſic and Geometry, his Exerciſes were but Paſtimes to him. He was alſo greatly delighted to be in good Company, eſpecially where there was Mirth and good Chear; which was the Reaſon that he frequently travelled from City to City. Sometimes he would ſtrive to delude his Spectators with ſome genteel Illuſion; as when at *Rhodes*, he perſwaded the Seamen to put on long Garments, and go along with him to the Colledge, that he might ſeem to appear in State among a train of Philoſophers. His cuſtom alſo was to adopt youngmen, that he might make uſe of their Bodies for his Kindneſs, and be Protected by their favour.

As

As to what remains, he was a perſon that did all for the love of himſelf, and who had this Expreſſion frequently in his Mouth, That all things ought to be common among Friends. And this was the Reaſon, that among ſo great a number of Scholars, there was not one that would acknowledge himſelf to be his Diſciple, becauſe he was noted for debauching ſeveral, and tempting 'em to Impudence. For it is reported, that *Bution* one of his familiar Acquaintance could not forbear ſaying one day to *Menedemus*, every Night I am linked to *Bion*, and yet I cannot think I act any thing that unbeſeems me. Moreover he entertained thoſe that went to viſit him, with lewd Diſcourſes, full of Impiety; which he had learned at Prophane *Theodorus*'s School.

At length falling ſick at *Chalcis*, for there he dyed, he was perſwaded, as they ſay that were about him, to implore the Mercy of the Gods, and to repent of his Tranſgreſſions againſt the Celeſtial Powers, and at length to make uſe of certain Charms and Invocations. And at laſt he fell into great want of all things neceſſary for the Comfort of the Sick, until *Antigonus* ſent two of his own Servants to attend him. But as *Phavorinus* reports in his various Hiſtory, he died

in a Litter upon the Road, where *Antigonus* himſelf was coming to meet him, and bear him Company. However after his Death we diſplayed him to the World in theſe nipping Verſes of our own.

Bion, *the Man whom* Soythian *Earth*
On Boryſthenian *Banks gave Birth,*
When he all herds of Sects had tryed,
The Gods themſelves at laſt denied;
In which, if fix'd, I would preſage
Him Virtuoſo *of his Age.*
But long he could not thus perſiſt,
An Accident diſpers'd the Miſt,
And made him ſurceaſe to purſue
Thoughts ſurely falſe, tho' ſeeming true.
A lingring Sickneſs on him ſeiz'd,
And neither Drink, nor Diet pleas'd;
His Sight grown dim, and ſhort his Breath,
(ſure Symptoms of approaching Death.)
He that the Gods call'd Sons of Whores,
with Prayers and Tears their aid implores.
He, that at ſight of Temples ſmil'd,
And ſcornfully their Rites revil'd;
With Superſtition now oregrown,
No Zeal can pleaſe him like his own.
Their Altars oft by him deſpis'd,
With adoration now are priz'd;
With far-fetch'd Gums, and rich Perfumes,
To expiate his Guilt preſumes.

Such

Such ſtrange Effects works Bigot Fear,
Now, God can Smell as well as Hear.
His Neck ſtoops down to bear whole loads
Of Old Wives Charms, and parched Toads,
His wriſts the Philter'd Bracelet binds,
And ſtrong Perſwaſion Reaſon Blinds.
White-Thorn and Laurel deck his Gates,
Uncertain Spells for certain Fates.
A thouſand Tricks he'd gladly try,
Rather than once ſubmit to dye.
Confounded Sot to take ſuch Pain,
To faſhion Gods for thine own Gain.
As if that Gods muſt then be made,
Only when Bion *wants their Aid.*
All this too late, when parch'd to Cole,
And nothing left but only Soul:
Nothing remains for thee to do,
But the Infernal God to woe;
And he no doubt will make thee room,
When thou ſhalt cry, Great Bion's come.

We find that there were ten *Bions* in all; the firſt was a *Proconneſian*, in the time of *Pherecydes* the *Syrian*, of whoſe Writing we have ten Treatiſes. The ſecond was a *Syracuſian*, who wrote a tract of Rhetoric. The third was he whoſe Life we have expoſed. The fourth was an *Abderite*, a follower of *Democritus*, who wrote of the Mathematics in the *Attic* and *Ionic* Dialect, and the firſt

who affirm'd that there were Regions, where there was six Months of Day, and six Months Night together. The fifth was a Native of *Soli*, who wrote the *Ethiopic* History. The sixth was a Rhetorician, of whose Writings we have nine Books, every one under the name of a particular Muse. The seventh was a *Lyric* Poet. The eighth, a Statuary of *Miletum*; of whom *Polemo* makes mention, the ninth a Tragic Poet, of the number of those whom we call *Tarsicks*. And the tenth a Statuary of *Clazomenia*, or *Chio*, of whom *Hipponax* makes mention.

The LIFE of

LACYDES.

LACYDES, a Native of *Cyrene*, was the Son of *Alexander*; Head of the new Academy, succeeding *Arcesilaus*; a Person certainly of an exquisite severity, and one that had a number of Scholars that followed his Precepts. From his Youth he was much addicted to study, but very Poor, which made him the more complaisant, and delightful in Conversation.

'Tis

'Tis reported that he had a cuſtom to ſix his Seal upon the Keyhole of his Buttery, and then threw the Ring into the Buttery again, through a ſmall ſlit in the Door; that no Body might get to his Victuals but himſelf. Which his Servants obſerving, did the ſame as he did; for they took off the Seal, ſtole his Meat, then fixing the Impreſſion of his Seal upon the Lock, threw the Key into the Buttery again; which little Theft, though they frequently practiſed, yet could they never be caught.

But now *Lacydes*, being Head of the new Academy, retired to the Garden, which King *Attalus* cauſed to be made, where he ſet up his School, and call'd it *Lacydion*, from his own Name. He was the only Perſon, who in his Life ſurrendered the Charge of his School to another: for they report that he turned it over to two *Phoceans*, *Teleclus*, and *Evander*, to whom ſucceeded *Hegeſinus* a *Pergamenian*, and from *Hegeſinus*, *Carneades*.

The chiefeſt of his Repartees were theſe. *Attalus* ſent for him one day to come to him; to whom he returned for anſwer, That Images were to be view'd afar off. To one that check'd another for ſtudying Geometry in his old Age, and crying

crying to him, Is this a time to be learning? *Lacydes* replied, When wouldst thou have him learn then? after he is Dead?

As to his death, he ended his days presently after he was made chief of the School, which was in the fourth Year of the Hundred thirty fourth *Olympiad*; after he had spent six and twenty Years in the School. He died of a Palsy, which he got with excessive Drinking. Which was the reason we gave him the following Epigram.

All the report about the Country goes,
Friend Lacydes, *how* Bacchus *bound thy toes,*
And haul'd thee bound to Hells infernal *Gate,*
Where then he left thee overcharg'd in Pate.
What Riddle's this? for Riddle it must be,
When chearful Wine sets all the Members free.
That's the Mistake; for Bacchus *did not bind him;*
He only found him bound, and so resign'd him.

The

The LIFE of CARNEADES.

CARNEADES the Son of *Epicomus*, or according to *Alexander*, in his Book of Succeſſions, the Son of *Philocomus*, was a native of *Cyrene*.

He diligently employed his time in reading the Books of *Speuſippus* and other Stoics; which having done, he was not readily drawn to conſent to their opinions, though if he were conſtrained to oppoſe 'em; he did it with all the Modeſty imaginable, as he that was wont to ſay, unleſs *Chryſippus* were, I could not be. He was wonderfully ſtudious, more eſpecially in moral Philoſophy; for of natural Philoſophy he made no great reckoning. Nay he was ſo intent at his Study, that he would not allow himſelf leiſure to Comb his hair, and pair his Nails. So that at length his Diſcourſes were ſo Sinewy in matters of Philoſophy, that the Orators flocked from all parts to his School, on purpoſe to hear him. Beſides he had a very ſtrong and ſonorous Voice, inſomuch that the head of the Colledge ſent to him, not to ſpeak ſo loud: to whom

whom he ſent word, that he ſhould ſend him a Meaſure for his Voice; upon which the Principal replied, that *Carneades* had anſwered wiſely, and to the purpoſe. For that the Auditory was the meaſure that ſet Bounds to the Voice.

However he was a violent Man, and almoſt inſupportable in his Diſputes, and therefore never cared to appear at great Meetings and Feſtivals.

It happened that *Mentor* a *Bithynian* fell in Love with his Concubine (as *Phavorinus* in his Miſcellanies reports) which made him ſo angry, that he could not refrain to give him a ſharp Reprimand in the following Verſes.

Within theſe Walls, I ſee a Letcherous
Knave,
An old decripit, fornicating Slave;
So like to Mentor, *both in Speech and Chin,*
That they who ſaw 'em both, would ſwear 'em
Twins.
Him, good for nothing but to play the Fool,
Do I intend to baniſh from my School.

To which *Mentor* riſing up immediately, made this ſuddain Repartee.

This having heard, the other briskly roſe,
Diſdains the Speaker, and away he goes.

He

He ſeems to have born impatiently the approach of his laſt End: as one that had this Expreſſion frequently in his Mouth:

Nature that forms, diſſolves the frame as ſoon,
And thus we dye, e're Life is well begun.

Now hearing that *Antipater* had killed himſelf, by taking a draught of Poyſon, his Example encouraged him to do the like, to the end he might anticipate the hour of his Death; and to that purpoſe turning toward thoſe that had told him the Story: Give me a Potion too, ſaid he. What Potion? anſwered they. A draught of Honied Wine, cry'd he. 'Tis reported that there happened a great Eclipſe of the Moon after his Death; as if the moſt beautiful of all the Celeſtial Luminaries next the Sun, had ſeemed to ſympathize with Men for his Loſs.

Apollodorus relates in his Chronicles, that he departed this Life in the fourth Year of the Hundred ſeventy ſecond Olympiad.

We find ſome Epiſtles of his to *Ariarathes*, King of *Cappadocia*. Whatever elſe was attributed to him, was written by ſome of his Scholars; for there is nothing of his own Writing extant. Moreover we made him the following Epigram

gram in *Logadic*, and *Archebulian* Measure.

Tell me my Muſe, why doſt thou teaze
Me thus to chide Carneades *?*
Such an illiterate Fop as yet,
He underſtood not Nature's Debt:
Nor could find out the Reaſon why
Men Rational ſhould fear to dye.
An Ulcer in his Lungs begun,
Made him a walking Skeleton,
Whoſe putrid Fumes affect the Brain,
And down deſcend in ſlimy Rain.
A conſtant Feaver, and a ſlow,
Retards deaths ſmart, and ſuddain Blow;
Yet at theſe Symptoms he ne're ſtarts,
But damns Phyſicians and their Arts.
Mean time Antipater *had quaff't*
In great diſtreſs a poiſoned Draught,
Which having heard, t' himſelf he laugh'd.
Then jocund, to his Friends, ſaid he,
Give me a Doſe too, ſuch another,
With equal ſwiftneſs Life to ſmother.
Dull Nature, why ſo flegmatick,
That I muſt for Aſſiſtance ſeek;
When thou beginneſt, thou ſhould'ſt be quick.
Poor ſilly Nature, thus in vain,
Building and pulling down again.
While we have ſo ſhort time to ſtrive,
'Tis hardly worth our time to live.
Thus Bantring Nature, e're he went,
To Stygian Shades himſelf he bent.

It

It is reported, that being intent upon his Meditations, he took ſo little notice of a dimneſs in his Sight, to which he was very ſubject, that one day not being able to ſee, and having commanded the Boy to bring him a Candle; ſo ſoon as he had brought it, and told him it was upon the Table, he bid him read on then, as if it had been Night.

We find that he had ſeveral Diſciples, among whom was *Clitomachus*, the moſt excellent of all the reſt; of whom we ſhall ſpeak the very next in order. There was alſo one more, *Carneades* an *Elegiac* Poet; who nevertheleſs was a Perſon little valued, by reaſon of the meanneſs of his Stile.

The LIFE of *CLITOMACHUS.*

CLITOMACHUS, a *Carthaginian*, was called in the Language of his Country, *Aſdrubal*, and was wont to argue Philoſophically in his own Language among his Countrymen.

He

He travelled to *Athens* at forty years of Age, and became a Hearer of *Carneades*, who obſerving his Induſtry and Sedulity, cauſed him to be inſtructed in Learning, and took particular Care of him. Wherein he attain'd to ſuch a degree of Knowledge, that he wrote above four Hundred Volumes, and ſucceded *Carneades*, upon whoſe Sayings he greatly enlarged in his Writings. He principally embraced the Doctrine of the three chief Sects, viz. The *Academics*, the *Peripatetics*, and the Stoics. But *Timon* was an inveterate Enemy to the *Academics*, and therefore takes all occaſions ſharply to inveigh againſt 'em, ſo that *Clitomachus* could not eſcape him; as for Example,

Nor muſt I here omit that prating Fool,
Chief of the ſtupid Academic School.

And thus we have hitherto ſpoken of the Philoſophers deſcended from *Plato*; let us now come to the *Peripatetics* deſcended from *Plato*, of whom *Ariſtotle* was the Chief.

The End of the fourth Book.

Diogenes Laertius:

Containing the

Lives, Opinions, and Apophthegms

Of thoſe that were moſt Famous in

PHILOSOPHY.

The Fifth Book.

Tranſlated from the Greek by *R. Kippax*, M. A.

The LIFE of

ARISTOTLE.

ARISTOTLE, the Son of *Nicomachus*, and *Phæſtras*; was a Native of the City of *Stagyra*, now called *Liba Nova*. As for *Nicomachus*, he derived himſelf from one of the ſame Name, *Nicomachus* the Son of *Machaon*, the Son of *Eſcula-*

pius, as *Hermippus* reports in his Treatiſe of *Ariſtotle*.

He ſpent a good part of his Years with *Amyntas* King of *Macedon*, with whom he liv'd, partly as a Phyſician, partly, upon the Score of that Friendſhip and Kindneſs which the Prince had for him. This is he, who, among all the vaſt number of *Plato*'s Diſciples, arrived to the moſt eminent degree of Honour. He was of a moderate Stature, a ſhrill ſqueaking Voice, ſlender Legs, and Pink-Ey'd, as *Timotheus* recounts in his Book of Lives. He always went very decently clad, wearing Rings upon his Fingers, his Garments of fine Materials, and his Hair trimmed. He had a Son called *Nicomachus* by *Herpilis* his Concubine, as the ſame *Timotheus* relates. He withdrew himſelf in *Plato*'s Life-time from the Academy. Which was the Reaſon that *Plato* ſaid of him, *Ariſtotle* has done by us, like young Colts that lift up their heels and kick againſt their Damms.

Hermippus relates, That *Xenocrates* was head of the Academic School, when *Ariſtotle* was deputed by the *Athenians*, Embaſſador to *Philip*; but returning home and finding that the School was ſtill in other hands than his own, he made choice of a Place to walk in, in the *Lycæum*, where

where he accuſtom'd himſelf ſo much to walk to and fro, while he inſtructed his Diſciples, that he was from thence called the *Peripatetic*, or the Walker. Others report the original of this Name to have proceeded from hence, For that *Ariſtotle* attending upon *Alexander*, who had been a long time Sick, and upon his Recovery was wont to walk up and down, that he might have an opportunity to exerciſe himſelf, made it his buſineſs to obſerve the motion of the young Prince, to whom he diſcourſed all the while. But as ſoon as the number of his Hearers encreaſed, then he ſate down when he taught, ſaying of *Xenocrates*.

'Twould be a ſhame that I ſhould ſilent walk,
And ſuffer ſtill Xenocrates *to talk.*

After that he propounded ſome Propoſition in Philoſophy, upon which he exerciſed their Wits, not forgetting at the ſame time to inſtruct 'em in the Art of Oratory.

Not long after he took a Journey to viſit the Eunuch *Hermias*, Tyrant of the *Atarnenſians*, with whom, as ſome ſay, he went to ſport himſelf in his Male Amours: others, That he was nearly related to him by the Marriage of his Daughter, or

at leaſt of his Niece, as *Demetrius* the *Magneſian* reports in his Book of the Poets and equivocal Writers. The ſame Author writes, that *Hermias* was a *Bithynian*, who killed his Maſter, and then uſurped his Authority. However *Ariſtippus* relates this otherwiſe in his *Treatiſe* of the *Delights* of the Ancients; ſaying, That *Ariſtotle* was in Love with *Pythais*, *Hermias*'s Concubine, whom, when *Hermias* had ſurrender'd to his Embraces, he married to her, and for Joy, offered Sacrifice to the Woman, as the *Athenians* did to *Ceres* of *Eleuſina*; and, That he wrote a Pæan or Hymn in her Praiſe, intituled the *Inſide*.

From thence he retired into *Macedon* to King *Philip*, where he made his abode after he had received his Son *Alexander* into his Tuition. Which gave him an opportunity to requeſt 'em, that they would be pleaſed to reſtore his Native Country to its former Liberty and Splendour, as having been ruined by the Wars of *Philip*, the Father of *Alexander*. Which when he had obtained, he fram'd Laws for his City, under the form of a Common-wealth. He alſo ordain'd certain Rules and Conſtitutions for the Government of his School, in Imitation of *Xenocrates*, of which, one among the reſt

reſt was to elect a Head-Maſter, once every ten Years.

At length finding that *Alexander* had acquired no ſmall Benefit by his Precepts, and that he had made him greatly beholding to him, he reſolved to return to *Athens*, after he had recommended his Nephew *Calliſthenes* the *Olynthian* to *Alexander*'s Favour. Of whom they report, that upon his preſuming to ſpeak more peremptorily to the Prince than became him, and little regarding his Obedience to his Commands, he was reproved by him in the words of a little Diſtick, admoniſhing him to take Care how he behaved himſelf; for that if he did not change his manners, it might chance to coſt him his Life. The Diſtick was this:

The words thou ſpeak'ſt, no Mortal can endure;
I fear thy Life's not in this World ſecure.

Which happened to be a true Prophecy; for being diſcovered to have been in the Conſpiracy of *Hermolaus*, againſt *Alexander*'s Life, he was carried about in an Iron Cage, wherein being at length over-run with Naſtineſs and Lice,

he was thrown to a hungry Lyon, and ſo ended his miſerable days.

Now after *Ariſtotle* was come to *Athens* and had taught in that City thirteen Years, he went, without diſcloſing his intentions, to *Chalcis*, for that he was accus'd of Impiety by *Eurymedon*, the Inquiſitor, or rather Over-ſeer of the ſacred Myſteries; tho' *Phavorinus* in his *Hiſtorical Oglio*, reports him to have been ſummoned by *Demophilus*, becauſe he had made a Hymn in Praiſe of *Hermias*, and cauſed this following Epigram to be engraved upon one of the Statues in the Temple of *Delphos*.

This Man the Impious Perſian *Tyrant ſlew,*
Impious indeed, ſince to the Gods untrue,
Not with his Launce in lawful Combat ſlain,
But by the treacherous Hand of Friendſhip fain'd.

So that being almoſt out of hopes to ſave himſelf, as *Eumolus* ſays in his *fifth Book of Hiſtories*, he poyſoned himſelf at *Chalcis*, and dyed in the ſeventieth Year of his Age. The ſame Author avers, That he was not *Plato*'s Hearer till he was thirty Years of Age, whereas it is certain that he was his Diſciple at ſeventeen. Now the Hymn for which he was queſtioned was this.

Tho'

Tho' difficult are Virtues ways,
And few find Clews to trace the Maze;
Yet once o'ercome this tedious ſtrife
A Reliſh gives to human Life.
This made the Grecians *for thy ſake,*
The greateſt hardſhips undertake.
Their Courage led them to outface
A thouſand Deaths, for thine Embrace.
Not glittering Gold that ſtands the Teſt,
Or Love of Parents, or of Reſt,
Can equal that Immortal Fruit,
By thee produc'd from Heavenly Root.
For thee that mighty Son of Jove
In Blooming Youth expreſs'd his Love:
Made Monſters feel his Conquering Hand,
And wearied Juno *to Command.*
Nor did fair Leda's *Twins give place,*
Whoſe valiant acts confirmed their Race.
Achilles, Ajax *forc'd their Fates,*
And ſtorm'd Hell's Adamantine Gates.
Atarnians *for thy Radiant Light,*
Brave Hermias *depriv'd of Sight,*
To ſet his Contemplation free,
And raiſe his Soul to Ecſtaſie.
Things Poets fain'd, or Fools believ'd,
Were not ſo great as he atchiev'd.
But could my Muſe deſcribe his Mind,
My verſe with Jove *might favour find:*
For conſtant Friendſhip, he alone
A model to the World was known.

With Love like his I'll ſing his Praiſe,
And Altars to his Friendſhip raiſe,
Time Marble Monuments may waſt,
But Verſe and Friendſhip ever laſt.

This was *Ariſtotle*'s Hymn in Praiſe of *Hermias*; for which his Accuſation, Flight, and Poyſoning himſelf, produced the following Epigram of our own.

Eurymedon *the Prieſt, deeming his Grief,*
aſſail'd
By Traytor Ariſtotle; *for that reaſon,*
Againſt the Gods accus'd him of High-
Treaſon;
Th' Offender knew the Crime could not be
Bail'd,
And therefore ſaves himſelf by ſpeedy Flight,
To what Intent? For he could but have dy'd.
Not ſo; for Hangmen he could not abide;
So Drowned Life in deadly Aconite.
So ſtrange a way he found, and thought it
beſt,
To vanquiſh ſo th'unjuſt officious Prieſt.

Nevertheleſs *Phavorinus* in his *Hiſtorical Oglio* replied, That finding himſelf accuſed of Impiety, he wrote a Rhetorical Defence for himſelf, and that he utter'd this Diſtick in *Athens*.

From

From Pear-trees Pears, and Figs from Fig-trees ſhoot,
Athens *the Tree, th'* Athenians *are the Fruit.*

Apollodorus relates in his Chronicle, that he was born in the firſt year of the Ninty ninth *Olympiad*; that he came to *Plato* in the Seventeenth year of his Age, and lived with him twenty Years, without ever budging out of the School. Then he travelled to *Mytelene*, at what time *Eubulus* was *Archon*, or chief Magiſtrate of *Athens*: which was in the fourth Year of the Hundred and eighth *Olympiad*. But *Plato* dying in the firſt Year of the ſame Olympiad, under the Government of *Theophilus*, he went to *Hermias*, with whom he remained three Years; when *Pythagoras* was *Archon*, he went to *Philip*, at what time *Alexander* was not above fifteen Years of Age, in the ſecond Year of the Hundred and ninth *Olympiad*. After which he returned to *Athens* in the ſecond year of the hundred and Eleventh *Olympiad*: where, for thirteen years together, he taught in the *Lycæum*. Laſtly he withdrew himſelf from thence into *Chalcis*, in the third year of the hundred and fourteenth *Olympiad*; where he fell ſick, and dyed at the Age of ſixty

ſixty three Years, or very near it: at the ſame time that *Demoſthenes* died in *Calabria*, and that *Philocles* was Governour in *Athens*.

It is reported that he fell under *Alexander*'s diſpleaſure, by reaſon of the Conſpiracy of *Calliſthenes* againſt him, and that to vex him he preferred *Anaximenes*, and ſent Preſents to *Xenocrates*. Nor was it poſſible for him, as well as it was for other Men, to avoid the Quipps and Girds of envious Men, and among the reſt, of *Theocritus* the *Shiot*, who ſpeaks of him after the following manner.

To Hermias *a noble Tomb he rais'd,*
And with another dead Eubulus *grac'd.*
But what was in 'em? Why, to tell ye Troth,
As empty as his empty Noddle both.

Nor is *Timon* leſs ſevere in the following Lines.

Nor can I paſs the prating Stagyrite,
Whoſe Tongue ſo often runs before his Wit.

Thus much concerning the Life of this Philoſopher, only we ſhall here inſert his Will, which we met with much after the enſuing form.

My

My Will ſhall be well and duly performed, if, when I come to die, it ſhall be ſo Executed, as I *Ariſtotle* ordain by this my laſt Teſtament. Firſt I appoint and make *Antipater* my Executor, and Over-ſeer of all my Legacies, and hereby order, That *Ariſtomanes*, *Timarchus*, *Hipparchus*, and *Diocles* be joined, together with *Theophraſtus*, if he pleaſe to take upon him the Tutelage of my Children, and of *Herpilis*, and of my Eſtate, till my adopted Son *Nicanor* be come of Age to eaſe him of the Trouble. I alſo order, That ſo ſoon as my Daughter *Pythais* be of Years to Marry, that ſhe be married to *Nicanor*. But if my ſaid Daughter happen to die, which God forbid, either before her ſaid Marriage, or before ſhe have any Children, my Will is, That *Nicanor* ſhall inherit her Dowry; and, That he take Care of *Nicomachus* my natural Son, and of all that belongs to me, to the end it may be diſpoſed of as becomes both his and my Quality: giving him in Charge withal, ſo to provide for my Son and Daughter that they may want nothing, he doing the duty both of a Father and a Brother. Or if it happen that he die, which God defend, before he marry my Daughter, or if without Iſſue by her, my Will is, That all diſ-

poſals

posals by him made, shall stand good in Law. But if he will not accept the offer which I have made him, I desire *Theophrastus* to take charge of my Daughter; which if he refuses to do, I desire *Antipater*, with the rest of my Executors to take charge of my Son and Daughter. My Will is also, That *Nicanor*, and the rest of the Guardians and Executors be mindful of me and my affairs, especially of *Herpilis*, who has been careful of me, and to take such Care of her, that if she has a desire to Marry, she may not be matched beneath her Quality. I desire that they would give her, besides what she has already receiv'd, a talent of Silver, and Servant Maids besides her own, if she desires them, together with a Lacquey, by name *Pyrrhus*. As for her Dwelling, she has Liberty to make her Choice, either to live at *Chalcis* in our House next the Garden, or else at *Stagyra* in our Paternal Mansion; to the end that *Herpilis* may have no reason to complain; the whole being sufficient to maintain her decently and handsomly. Let *Nicanor* send *Myrmex* home to his Parents, with the Legacy that I have given him. My Will is, That *Ambracis* be enfranchised, and that fifty *Drachma's* be given her, together with a Servant Maid,

so

ſo ſoon as ſhe ſhall marry. I Will and Bequeath alſo to *Thales*, a thouſand *Drachma's* and a Servant Maid, beſides the Maid we have already bought her, and *Simos* for her Lacquey without Money, or any other to be bought, or the value of another in Money. Let *Tychon* alſo be Enfranchiſed, when the Boy ſhall Marry, and *Philo* likewiſe, together with *Olympia* and her little Son. My Will is alſo, That nine of my Boys be ſold, but that they remain to my Heirs, till they come of Age to redeem themſelves by their good Service. Let Care be taken alſo to finiſh the Statues, which are ſent to *Grylleo* to cut, that being finiſhed, they may be ſet up every one in their Places. Let the ſame Care be taken of the Statues of *Nicanor* and *Proxenus* his Father, and of his Mother, which I intend the ſame Perſon ſhall cut. As for that of *Arimneſtus*, which is finiſhed, let it be ſet up in its proper place in memory of him, becauſe he died without Children. Let my Mothers Statue be ſet up in the Temple of *Ceres*, at *Nemea*, or where they ſhall think more convenient; and let the Bones of my Mother *Pythais* be gathered together and laid in my Sepulcher, as ſhe ordered before her Deceaſe. Alſo I deſire that my Vow may be performed, which

which I vow'd for the welfare of *Nicanor*, that is, Four Beasts in Stone, four Cubits in length, to *Jupiter Servator*, and *Minerva Servatrix*, at *Stagyra*. This was the purport of his last Will and Testament.

It is reported that after his decease, several earthen Pitchers were found in his House, and that *Lyco* should affirm that he was wont to bathe himself in a large Vessel of Luke-warm Oyl; which afterwards he sold. Others say, that he laid a Bladder of warm Oyl upon his Stomach; and that when he composed himself to Rest, he lay with his Hand out of Bed, holding a Bullet of Brass over a Bason of the same Metal, that the noise of the Bullet falling into the Bason, might awake him out of his Sleep.

The most remarkable of his Sayings were these. Being asked, what Lyers got by their Babbling; Never to be believ'd, said he, when they speak Truth. In like manner, when he was reproved for taking Pity upon a vicious Person, and giving him Alms; I did not pity his evil manners, said he, but I pitied him as a Man. He was wont to say, where-ever he was, either among his Friends, or among his Scholars, That the Eye received the Light by means of the Medium Air that environed it, and that the Soul received Wisdom

dom by means of the Liberal Arts. Being often offended againſt the *Athenians*, he was wont to ſay, That the *Athenians* were the inventers of Laws and Wheat; and that they made good uſe of their Wheat, but not of their Laws. Farther he was wont to ſay, That the root of Learning was bitter, but the fruit was ſweet. Being asked what ſooneſt grew old; The kindneſs, ſaid he, which is done to others. Being asked what hope was; The dream, ſaid he, of one that awakes. When *Diogenes* preſented him a Fig, as the Reward if he unfolded ſome hard queſtion, believing he would not receive it without uttering ſome notable Sentence; *Ariſtotle* taking the Fig, told *Diogenes* he had loſt his Fig, and his Expectation. Another time, when *Diogenes* preſented him another Fig upon the ſame Condition, he took the Fig, hugged it in his Arms, as they do little Children, and then crying out, *O brave Diogenes*, gave it him again. He was wont to ſay, That three things were neceſſary for Children, Wit, Exerciſe and Learning. Being told that an idle Perſon was always abuſing him; let him beat me too, ſaid he, when I'm out of the way. He held, That Beauty had more Power to recommend any Perſon, than all

all the Epistles in the World. Others attribute this Sentence to *Diogenes:* But that he preferr'd the gift of Form; *Socrates*, a Tyranny of short Continuance; *Plato*, the privilege of Nature; *Theophrastus*, a conceal'd piece of Knavery; *Theocritus*, a well contrived piece of Mischief; *Carneades*, a solitary Kingdom.

Being asked what was the difference between learned and ignorant Men; The same, said he, as between living Beasts and dead Beasts. He was wont to say, That Learning was an Ornament to Prosperity, and a Refuge in Adversity. That Parents who bred up their Children in Learning, deserv'd more honour than those who had only begot 'em. For the one gives them only a Being, the other not only a Being, but a means to live well.

To one that vaunted himself to be a Citizen of a great City: Let that alone, said he, and rather boast of something that renders thee worthy of a noble and illustrious Country.

To one that asked him what a Friend was; One Soul, said he, abiding in two Bodies.

He was wont to say, there were some Men so Covetous as if they were to live always; and others so Prodigal, as if they were to die the next Hour. To

To one that asked him, why he tarried longer in the Company of fair Women than others, That's a question said he for a Blindman.

Being asked what Benefit he got by the study of Philosophy, he readily made answer, The same that others get by the fear of the Law.

Being asked which was the best way for the studious to acquire Learning; Let the riper witted, said he, still go on, and the less apprehensive never stand at a stay.

To a prating Fellow, that pursu'd him with railing and abusive Language, and at length asked him, Whether he would have any more. By *Jove*, said he, I never heeded what thou said'st before.

Being asked how we should behave our selves to our Friends; As we would said he, that our Friends should behave themselves towards us. He was wont to say, that Justice was a vertue of the soul, that rendered to every one according to his Merit. Moreover that Learning was a good Pastport to bring a Man to old Age. *Phavorinus* also in his second Book of Commentaries, recites a saying of his, which he had always in his Mouth. Oh Friends, there is no Friend. And thus much for his Sentences and Repartees.

He wrote a vaſt number of Books, of which I think it requiſite to ſet down a Catalogue, to the end the vigour of his Judgment, and his indefatigable Induſtry in all manner of Learning, may appear.

In the firſt place, three Books of the Philoſophy of *Anchytas*; one of the Philoſophy of *Speuſippus*, and *Antipas*; one of that which is drawn from the Doctrine of *Archytas* and *Timæus*; one againſt the decrees of *Meliſſus*; one againſt the Conſtitutions of *Alcmeon*; one againſt the *Pythagoreans*; one againſt *Gorgias*; one againſt *Zenocrates*; one againſt the Opinions of *Zeno*; one againſt the Conſtitutions of the *Pythagoreans*; one entituled *Pythicus*; one *Merinthus*, and another *Menexenus*.

Then three Books of Philoſophy: one of Science; two more of the Sciences; one of Doctrine; two of the Introduction to Arts; one of Art; then two more of Art, and two more of the liberal Arts; one Entituled *Methodic*.

Phiſics. One of Unity; one of a Prince: one of the Idea; one of Phyſic; three of Nature; one of Motion; three of the Elements; Thirty eight of things Natural, according to the Elements. Of *Plato's* Laws three; his Banquet

Banquet one; of Good three; *Alexander*, or of Colonies one; two of *Plato's* Commonwealth; Oeconomy one; one of Friendſhip; of Stones one; of the Soul one; queſtions concerning the Soul one; two of Plants; one of Animal Compounded; one of Animals Fabulous; nine of Animals; eight of their Diſſection; one of the Election of things Anatomic; one of things that belong to the Memory; one of Phyſiognomy; one of the Signs of Tempeſts; one of Phyſic; two concerning Problems to things that belong to the Sight; ſix of Problems drawn from *Democritus*.

Mathematics. One of Mathematics; one of Magnitude; one of the ſpeculation of Aſtronomical things; one of Muſic, and one more of *Pythionic* Muſic.

Poetry. One of Poeſy; two of the Art of Poetry; three of Poets; of Words one; of Similitudes one; one of Tragedies; one of the Victory of *Dionyſius*; ſix of *Homeric* ambiguities. Some Verſes to *Democritus* that begin, *O venerable Angel of the Gods.* His Elogies that begin, *Daughter of faireſt Mother.* In a word all his Poems containing forty five Thouſand, three Hundred and thirty Verſes.

Rhetoric. A Book of Rhetoric, entituled *Gryllus*. One of Art for the Introduction of *Theodectes*; one of a Sophister; one of the diviſion of *Enthymemes*; one of Proverbs; one of Exhortations; Rhetorical Enthymemes.

Logic. One of Species and Genus; one of Proper; one of Contraries; one of Predicaments; one of a Propoſition; two of Syllogiſms; one more of Syllogiſms and Definitions; two of Collections; two of Epicheremes; Twenty five Epicheremic Queſtions; three Books of Comments upon Epicheremes; nine of the firſt Analytics; two of the latter large Analytics; one of diviſible things; Seventeen of Diviſions; two of Topics for Definitions; one of things that are before the Places; ſeven of the terms of Topic; two of Queſtions to be demanded; one of Solutions of the ſame Queſtions; one of things that are ſpoken ſeveral ways, or according to the ſame Propoſition; two of Queſtion and Anſwer; one of Queſtions appertaining to Learning; four of Sophiſtical Diviſions; four of contentious Diviſions; one of Pythionic Arguments.

Ethics. One of honeſt; one of good; one of better; one of what is to be choſen, and of its Accidents; one of voluntary;

Contrary; one of the Paſſions; one of Pleaſure; four of moral Vertues; three concerning oppoſitions of Vertue; one of Love; one of Friendſhip; two containing queſtions of Friendſhip; four of Juſtice; two of juſt things; two of juſt Actions; one of Anger; one of Patience.

Oeconomics. One of *Oeconomy*; one of Prayer; one called the Banquet; one of Riches; one of Nobility.

Politics. One of Calumnies to *Alexander*; one of a Kingdom; two of a Commonwealth; eight of Political Hearing, as well as *Theophraſtus*; of a Hundred and eight ſorts of Commonwealths; of Democracy, Oligarchy, Ariſtocracy, and Tyranny; two concerning *Plato*'s Commonwealth; four of Laws; one of the Laws of Recommendation; one of Right; one of Counſel; one of *Olimpionics*; one of Mechanic Arts.

His Epiſtles are very numerous; ſome of which are written to *Philip*; four to *Alexander*; nine to *Antipater*; one to *Mentor*; one to *Ariſton*; one to *Olympias*: one to *Epheſtion*; and one to *Themiſtagoras*; laſtly one to *Philoxenus*.

In ſhort, we alſo find twelve Books of things without order, and fourteen of thoſe things that have been briefly ſummed up. And this is the number of his

Writings, amounting in all to Forty five Thouſand, three Hundred and thirty Verſes; of which we are now briefly to ſum up the Matter and Doctrine therein contain'd; which may be called an Epitome of *Ariſtotle*'s Philoſophy.

He held, That Philoſophy was to be divided into two Principal Members; of which the one was Practical, and the other Theoretical. That Practical Philoſophy was to be divided into Oeconomical and Political, to which all the buſineſs of this World, both private and public may be referr'd; and that the other Diviſion into Phyſical and Logical, belonged to Speculation.

As for Logic, he propoſes it as an exact Inſtrument for the handling of all the other Sciences; and will have it to have a double End, that is to ſay, Truth and Probability: Each of which is of ſome principal uſe to the two faculties: For the uſe of *Rhetoric* and *Logic* tends to Probability, *Philoſophy* and *Analytics*, to Truth. Moreover he has omitted nothing of that which appertains either to Invention or Judgment, or to the uſe of either; for he ſets before Invention a great number of Propoſitions, from whence, by way of Method and common Places an infinite number

ber of probable Arguments may be drawn for every Queſtion. In reference to Judgment he has wrote his firſt and ſecond *Analytics*. The firſt to ſhew how to make a right Judgment of the Agreement of one Propoſition with another; and the latter to examine the Conſequences of them, by collecting what went before, and what followed after. As to the uſe of things which are in Controverſy, and under diſpute, either among the Logicians, or the Sophiſters, he has ſhewn how to ſatisfy the Arguments, as well of the one as the other.

He holds that Sence is the Rule upon which the Judgment of Truth relies, as to actions that are in the Imagination. But that the Judgment is the rule of Truth, in reference to the Moral Vertues, whether in relation to public or domeſtic affairs, or in the Compoſition and making of Laws. He propoſes the uſe of Vertue in a perfect Life, to be the end of all Mens Living.

He holds Felicity to be an Aſſemblage of three things really beneficial; of that which depends upon the Soul, which is the beſt and moſt powerful; of that which proceeds from the Body, as Health, Strength, Beauty, and the like; and laſtly upon that which is grounded upon outward Conveniences; as Riches, Nobility,

Reputatation, and the like, which depend upon Fortune. But that Vice is sufficient of it self to render Life miserable, though accompanied with all outward and Corporeal Conveniences. That a wise Man might be miserable, being afflicted sometimes with Pain, sometimes with Poverty, and sometimes with other Inconveniences. That the Vertues do not depend one upon another. For it may happen, says he, that a Man may be Prudent and Just, and yet addicted to Intemperance and Incontinency. That a wise Man can never be wholly exempt from Passions, but only he may be able to govern 'em with more Moderation than another. That Friendship is the Reciprocal Justice of good-will, of which he makes three sorts; of Parents, of Lovers, of Hospitality. That Love does not only concern the Conversation of other Men, but of Philosophers; for says he, a Wise Man may love as well as another, mind the public affairs, marry a Wife, and live with a King. And lastly having established three several manners of Living, the first in Contemplation, the second in Action, and the third in Pleasure, he always preferred Contemplation before the rest. He held that the Knowledge of the liberal Arts was of little Importance toward the attaining of Vertue. There

There never was any Philosopher, who more diligently enquired into the causes of Natural things than he; so that he was able to give a Reason for the smallest thing that could be asked him: and hence it was that he wrote so many Commentaries concerning natural Things. He asserted, with *Plato*, that God was incorporeal and immoveable; whose providence did not pass beyond the limits of the Celestial Bodies, with which all terrestrial things agreed, and were disposed by *Sympathy*. That there was a fifth Element, which gives being to the Heavenly Bodies, whose Motion is different from that of the other four Elements, of which the inferiour World was composed. For that the Motion of this Element was circular, and theirs in a right Line. Also, that the Soul is incorporeal, and the first Entelechy of an Organick Natural Body having Life *in Potentia*. Now you are to understand that he calls Entelechy, an incorporeal Nature; which imparts to the Corporeal power to move it self; of which he makes two sorts, the one Potential, the other in Effect. That which is *in Potentia*, is manifest in a thing that is not, but may be; as a piece of Wax, or a great Ingot of Copper, of which there may be made an Image or Statue of Marble, by sha-

ſhaping the Wax, or giving Lineaments to the Braſs. But that which is in the Effect, is manifeſt in the thing it ſelf; which is already finiſhed and perfected: as Wax or Copper when wrought or caſt into a Statue.

He adds *Natural Bodies*, becauſe there are ſome Bodies that are either wrought by the Hand, as are all the Manifactures of Artiſans, as a Tower or a Ship: or elſe others that are produced from the Earth, as Plants and Animals. Farther he adds *Organic*, that is deſigned and prepared for ſome deſign, as the Eye to ſee, the Ear to hear. Laſtly he adds, *having Life in Potentia.* For Potentiality being leſs than the Effect, always preceeds Action in every thing; but the Effect cannot be without Action. As for Example, a Man that ſleeps is enlivened with a Soul *in Potentia*; but he that wakes is animated with a Soul in Act; for he ſees and underſtands ſuch and ſuch things, which he that is a ſleep does not do, though he has a power ſo to do.

Such were his Philoſophical Reaſonings concerning theſe and many other things, which would be here too long to recite. For he was ſo Laborious and Induſtrious in all things, and ſo acute in finding out Arguments for his Diſcourſes, that

that it was a thing almoſt incredible: as may be ſeen by the great number of Volumes, which we have already number'd up; exceeding in all four hundred Volumes: together with ſeveral others, and an infinite Number of Sentences; though I queſtion whether all that are aſcribed to him be his own.

In the laſt place we find that there were eight *Ariſtotles*; The firſt the Great Philoſopher himſelf. A ſecond formerly chief Magiſtrate of *Athens*. Several of whoſe Orations or Judicial Pleadings very neat and elegant, are extant to this day. A third who Tranſcrib'd *Homer*'s Iliads. A fourth a *Sicilian* Orator, who wrote an Anſwer to the *Panegyric* of *Iſocrates*. The fifth Sirnamed *Mythus*, a Companion of *Eſchines* the Socratic. The ſixth of *Cyrene*, who wrote a Book of Poetry. The ſeventh a *Pædagogue*, of whom *Ariſtoxenus* makes mention in *Plato*'s Life. The laſt a *Grammarian* of little Eſteem: Of whoſe writing there is extant a ſmall Treatiſe of *Pleonaſm*.

But as for the Stagyrian Philoſopher, he had ſeveral Diſciples, among whom *Theophraſtus* was the chiefeſt; and whoſe Life we are therefore next to write.

THE

The LIFE of
THEOPHRASTUS.

THEOPHRASTUS an *Eresian*, was the Son of *Melantus*, a *Fuller*, as *Artemidorus* reports in his Eighteenth Book of *Deambulations*. He was first a Hearer of *Leucippus* his Countryman, and in the same City; afterwards he went to *Athens*, and heard *Plato*: and at length rang'd himself in the number of *Aristotle*'s Scholars, to whom he succeeded in the Government of his School, after he had withdrawn himself to *Chalcis*, which was about the 180. *Olympiad*. They report likewise, that his Servant *Pompylus* was a very great Philosopher, as *Myronius Amastrius* relates in the first of his alike Historical Chapters.

Theophrastus was a Man of great Judgment, and who, as *Pamphilus* writes in the thirteenth Book of his Commentaries, delighted very much in Comedies, and was the Person that instructed and Moulded *Menander*. Moreover he was a Person that would do Kindnesses voluntarily; and was very affable to all Men. *Cassander* held him in High Esteem, and *Ptolomy* also sent him several Presents. He was

was so extreamly Popular, and so greatly reverenced by the *Athenians*, that one *Agnonides* who accused him of Irreligion, had much ado to escape th Punishment of the same Crime, for which he had accused *Theophrastus*. His Auditors flocked to him from all parts, to the number of above two thousand.

In a Letter written to *Phanias* the *Peripatetic*, among other things touching the Decree made against Philosophers, he thus discourses: *I am so far*, says he, *from calling together great Assemblies of the People, that I seldom appear in any Company.* for by such a Retirement *I* have the advantage to review and correct my Writings. This was part of his Epistle to *Phanias*, wherein he calls him Scholar: Nevertheless, notwithstanding all his endowments, he made no Opposition to the Decree, but withdrew for some time, as did all the rest of the Philosophers. For *Sophocles*, the Son of *Amphiclides*, had made a Law, by which it was enacted and commanded, that none of the Philosophers should intrude themselves to preside in Schools, without the consent of the People and Senate; and that whoever it were that disoboy'd this Decree, should be punished with Death. But it pleased God that *Philo* prefixed a

day

day to answer to certain Treacheries by him committed; but then the Philosophers returned, the *Athenians* having abrogated that Law, the Philosophers were restored to their Employments, and *Theophrastus* presided as he did before in his School.

He was called before *Tyrtamus*, but *Aristotle* taking notice of the sublimity of his Language and Discourses, changed his Name, and called him *Theophrastus*. He also had a great Esteem for *Nicomachus*, the Son of *Aristotle*, and shewed him a more particular friendship, then it was usual for a Master to do: as *Aristippus* reports in his fourth Book of the Delights of the Ancients.

It is reported, how that *Aristotle* should say the same thing of *Callisthenes*, and *Theophrastus*, as *Plato* had uttered concerning him and *Xenocrates*; as we have mention'd in another place; for of one he said that apprehended, he made all things plain, through the nimbleness and quickness of his gentile Wit; but that the other was slow and heavy, and so thick-scull'd and dull, that the one required a Bridle, and the other Spurrs. 'Tis said, that he took possession of *Aristotle's* Garden, so soon as he was retired to *Chalcis*, by the Assistance of *Demetrius Phalereus*, who furnished him with Money. He

He was wont to ſay, that 'twas better to truſt a Horſe without a Bridle, than to one irregular and improperly diſpoſed.

To a certain perſon that at a great feaſt liſtened to others, but ſpoke not a word himſelf: *If thou art ignorant*, ſaid he, *thou doſt well; but if thou art learned, 'tis thy Folly makes thee ſilent.* He was always wont to have this ſaying in his Mouth, That there was nothing coſt ſo dear as the waſte of Time.

He was very old when hee dy'd; as having lived four ſcore and five years, after he had retired a while from his former Exerciſes: Which produced this Epigram of ours upon him.

They vainly talk, that cry, unbend your Bow,
Leſt by continual ſtreſs it ſlacker grow;
For Theophraſtus *here his Bow unbent,*
His Labour quitted, and to Orcus *went.*

His Scholars beholding him ready to expire upon his Death-bed, asked him, as 'tis reported, what commands he had to lay upon 'em before he departed this Life. To whom he returned this anſwer. *I have nothing*, ſaid he, *more to ſay, but only that this Life deceives us; for that it flatters us with many pleaſing Dreams, under*

the

the pretence of Glory, but when we think to live, Death comes and snatches us away: & that there is nothing more vain than the love of Honour. My Dear friends live happily, and bear my words in mind: and either forget the saying (for the labour is great) or stedfastly apply your minds to it; for great is the Glory that attends it. However I will not here undertake to advise you, who of the two to Elect, but consider among your selves, what ye have to do. And with these words in his mouth he expir'd, and was honourably attended at his Funeral by all the *Athenians*, who followed him to his Grave. *Phavorinus* reports, That when he was very old, he was wont to be carry'd about in a Litter: and after him *Hermippus* testifies the same thing, acknowledging that he had taken his Information out of the History of *Archelaus* the *Pytanean*.

He left behind to Posterity several Monuments of his sublime Wit, of which I think it but requisite to give the Reader a Catalogue, to the end that thereby it may be known how great a Philosopher he was

First several Treatises under the name of the Persons to whom they are dedicated. A Book to *Anaxagoras*; another to the same; one to *Anaximenes*; one to *Archelaus*;

Archelaus; one to those that belonged to the *Academy*, entituled *Acicarius*; one to *Empedocles*; one entituled *Eviades*; one of *Democritus*; one entituled *Megacles*; another entituled *Megarica*. An Epitome of *Aristotles* Works; one Book of Commentaries; one of Natural, Moral, and Civil Problems, and of Love; Seven of *Aristotles* Commentaries or *Theophrastics*. *Of Nature*. Three Books of the Gods; one of Enthusiasm; an Epitome of Natural Things; A tract against Naturalists; one Book of Nature; three more of Nature; two Abridgments of natural things; eighteen more of Natural things; seventeen of various Opinions concerning Natural things; one of Natural Problems; three of Motion; two more of Motion; three of Water; one of a River in *Sicily*; two of Meteors; two of Fire; one of Heaven; one of Nitre and Alum; two of things that putrifie; one of Stones; one of Metals; one of things that melt and coagulate; one of the Sea; one of Winds; two of things in dry places; two of Sublime things; one of Hot and Cold; one of Generation; ten of the History of Plants; eight of the causes of them; five of Humours; one of Melancholy; one of Honey; eighteen first Propositions concerning Wine; one of

Drunkenneſs; one of Spirits; one of Hair; another of Juices, Fleſh and Leather; one of things the ſight of which is unexpected; one of things which are ſubject to wounds and bitings; ſeven of Animals; and other ſix of Animals; one of Men; one of Animals that are thought to participate of Reaſon; One of the Prudence and Manners, or Inclinations of Animals; one of Animals that dig themſelves Holes and Dens; one of fortuitous Animals; 1182 Verſes comprehending all ſorts of Fruits and Animals; A queſtion concerning the Soul; one of Sleeping and Waking; one of Labours; one of old Age; one of Thoughts; four of the Sight; one of things that change their Colour; one of Tears entituled *Calliſthenes*; two of hearing; one of the Diverſity of the voices of Animals of the ſame ſort; one of Odours; two of Torment; one of Folly; one of the Palſie; one of the Epilepſie; one of the Vertigo, and dazling of the Sight; one of the fainting of the Heart; one of Suffocation; one of Sweat; one of the Peſtilence.

Mathematics. A Book of Numbers; one of Indiviſible Lines; one of Meaſures; one of Harmony; three of Muſic; another of Muſic; one of Great and Small; one of Images; one of Twi-lights and Me-

Meridionals; one of Seaſons; one of Arithmetical Hiſtories, according to Augmentation; four of *Geometrical* Hiſtories; ſix *Aſtrological* Hiſtories; one of *Democritus*'s Aſtrology.

Diſcourſe. A Book of the Art of Rhetoric; one of Precepts for the Art of Rhetoric; ſeven ſorts of the Art of Rhetoric; one of the Art of Poetry; one of Soloeciſms; one of a Word; one of proper Orations; of judicial Orations; one of Propoſition and Narration; one of the Exemplar; one of the Collection of Words; one of Proverbs; one of Sentences; one of Favour; one of Provocation to Laughter; one of Beauty; of Praiſe; of Injuries; of Flattery; of Tumult; of Comedy; one of Hiſtory; ſix Books of the Hiſtory of things ſpoken of God; of the Praiſes of the Gods; three of Lives; one of Solemnities; one of Confabulations; a Collection of *Diogenes*'s Propoſitions; one of Calumny; two of things invented.

Of *Reaſon.* One how many ways a Man may underſtand; one of true and falſe; three of falſe; two of terms; one of differences; one of Signs; five containing a Collection of Problems; one of the Judgment upon Syllogiſms; one

of the ſolution of Syllogiſms; one of *Enthymemes*; two of *Epicheremes*; Eighteen *Epicheremes*; one of Affirmation and Negation; one of Occaſions or Contradictions; an Epitome of Definitions; two of Diviſions; one of Cauſes; an Epitome of *Analytics*; three of the firſt *Analytics*; ſeven of the latter; a Preamble of Topics; two of the deduction of Places; one of the Speculation of things that belong to contentious Diſcourſe; two of Sophiſms; one of Solutions; one of ſimple doubts; three of Controverſies; three Queſtions; Twenty four other Queſtions; one of the Collections of *Metrodorus*; one of *Zenocratic* Queſtions.

Of *Manners*. Of divine Felicity; another of human Felicity; of Voluntary; of the Paſſions; of Vertue; of the differences of the Vertues; one of Pleaſure, as well as *Ariſtotle*; of Choice; of Counſel; of Wiſe Men; of Faith repoſed without cunning; three of Friendſhip; one entituled *Amatorious*; another of Love; two of Liberallity; one of Pleaſure Men take in Lying; of Diſſimulation; of Moral Figures; of Moral Schools.

Of *Oeconomics*. Of Piety; of the means to inſtruct Children; of Vertue; of

of Diſcipline: of Frugality: of what it is to give: of Experience: three Books of Epiſtles: more Epiſtles to *Aſtycreon*, *Phanias* and *Nicanor*.

Of *Commonwealths*. Two Abſtracts of *Plato*'s Common-wealth: of the Condition of a good Republic: three Books of Civil things: four of Civil Cuſtoms: two of Government: four of Politics for the time: three of Legiſlators: An Epitome of the Laws in ten Books: one of Laws: twenty four of Laws diſpoſed according to Order and Alphabet: one of unjuſt Laws: one of an Oath: one to ſhew how Cities may be peopl'd.

Of *Kingdoms*. One of a Kingdom: two more of a Kingdom: one of the Education of a King: one of Tyranny: one of Kingdom to *Caſſander*: one of Riches. All theſe Books and Treatiſes were compoſed by *Theophraſtus*.

I alſo met with his Will in theſe words. My will ſhall be well and duly performed, as I hope, if when I come to dye, it be no otherwiſe executed, than I have enjoyned it by this my Teſtament. Firſt, I give to *Melanthus* and *Pancreon*, the Sons of *Leo*, all my Moveables that belong to my Houſe. For what *Hipparchus* obliged me withal, I would have it expended upon the Reparations of the School, and

for adorning the Theatre much better if it be possible than it was before: and let the Statue of *Aristotle* be set up in the *Oratory* of the said School, with all the sacred Jewels that were there before. I would have also rebuilt the Portico adjoyning to the same School, in the same condition it was before, or better if possible; and that the Map of the World be set up at the lower End: and that an Altar be erected not far from it, the same in form as the other, whether for Decency or Perfection. Moreover my Will is, That the Statue of *Nicomachus* be finished, and gave order to *Praxiteles*: but as for the Expences of setting it up, let him defray that charge himself, and let it be set up where my Executors shall think most Convenient, whom I have for that purpose named in my Will. Thus much in reference to the Oratory, and its sacred Jewels. Moreover I bequeath to my friends who are specially nominated in this my Will, and to those that will spend their time with them in Learning and Philosophy, my Garden, Walk, and Houses adjoyning: upon condition however that none of them shall claim any particular property therein, nor go about to alienate 'em from their proper use: but that they shall be enjoyed in Common by

'em

'em all, as a ſacred place where they may familiarily viſit one another; and diſcourſe together like good friends. And theſe are they to whom I bequeath this Common Poſſeſſion; viz. *Hipparchus*, *Nelaus*, *Callio*, *Demotions*, *Demaratus*, *Calliſthenes*, *Melantus*, *Pancreon*, and *Nicippus*; to whom I add *Ariſtotle* the Son of *Midias* and *Pythias*; who if he pleaſe to addict himſelf to Philoſophy, may enjoy equal Privileges with the reſt. I recommend him to his moſt ancient Friends, to take care that he be inſtructed in Philoſophy. For my part I deſire to be buried in any part of the Garden, where they ſhall think moſt convenient, charging them not to be at any ſuperfluous Expence, either upon my Funeral, or upon my Tomb. Which being done, my Will is, That *Pompylus*, who lives in the Houſe, take care of every thing, as he did before. To which purpoſe I recommend him to all that ſhall enjoy the forementioned Privileges, and that it be as much to his profit as may be. Moreover it is my Will, as I have formerly teſtified to *Melantus* and *Pancreon*, That there be an Aſſignation of two thouſand Drachma's to *Pompylus* and *Threptes* my free'd Bondmen, who have ſerved me faithfully; and, That this Aſſignation be made upon *Hipparchus*; beſides thoſe o-

ther Emoluments which they have receiv-
ed at my hands; and that the ſaid Aſſig-
nation be made over to them firmly in
their own Names. Moreover I give them
Sotomales, and a Servant Maid. As for
my Boys, it is my Will that *Molo*, *Cymo*,
and *Parmeno* be forthwith ſet at Liberty.
As for *Manes* and *Callias*, I will not have
them enfranchized till they have laboured
four years longer in the Garden, ſo that
there be no fault found with their Labour
and Diligence; but then let them have
their Freedom. Let my houſhold Goods
be appraiſed, and ſold for the Benefit of
thoſe to whom I have bequeathed them,
with this proviſo, That *Pompylus* may have
enough for his own uſe, as the Executors
ſhall think reaſonable. I give *Cano* to *De-
motimus*, and *Donax* to *Neleus*. As for
Enbius, I would have him ſold, and that
Hipparchus give three thouſand Drachma's
to *Callio*. Had I not a reſpect for *Hip-
parchus*, as to a Man to whom I have been
greatly beholding, and who is now per-
plexed in buſineſs of his own, I had joyn-
ed him with *Melantus* and *Pancreon* in the
Execution of this my Will. But I thought
it better to aſſign a ſum of Money upon
Hipparchus, than to put him to that trou-
ble. Therefore let *Hipparchus* pay *Melan-
tus* and *Pancreon* two Talents each; being
alſo

also bound by that means to furnish the said Executors, as occasion shall require, with Money to defray the Expences in Execution of this my last Will and Testament. Which being done, I discharge him from all farther trouble, according to the Covenants and Articles between us. Moreover my will is, That all the Profit which *Hipparchus* receives from *Chalcis* in my Name, shall be entirely his own. Now for the Executors whom I desire to be Executors of this my last Will, let them be *Hipparchus* first, then *Neleus*, *Strato*, *Callio*, *Demotimus*, *Callisthenes* and *Crefarchus*.

This was *Theophrastus*'s Will, of which a Copy being sealed with his Seal, was put into the hands of *Hegesias*, the Son of *Hipparchus*; Witnesses to it were *Callippus* the *Pelagean*, *Philomelus Euonymus*, *Lysander Hybeus*, and *Philo* of *Alopeca*.

Olympiodorus also received another Duplicate of the same Will, in the presence of the same Witnesses. *Adimanthes* another from *Andrusthenes* his Son, to which were other Witnesses, *Acimnestes* the Son of *Cleobulus*, *Lysistratus* the Son of *Phido* the *Thrasian*, *Strato* the Son of *Arcesilaus* of *Lampsacum*, *Thesippus* the Son of *Thesippus* one of the Potters; and *Dioscorides* the

the Son of *Dionysius* the *Epicopherian*.

Some there are who affirm, That *Erasistratus* the Physician was one of his Hearers; which I will not contradict. However *Strato* succeeded him in his School.

The LIFE of STRATO.

STRATO, of whom *Theophrastus* makes mention in his Will, was a Native of *Lampsacum*, the Son of one *Arcesilaus*; a Man certainly of great Eloquence, and who formerly affum'd the Title of a Physician; as being by reason of his great Industry superiour to others in those kinds of Speculations. But among other Employments that he had, he was tutour to *Ptolomy Philadelphus*; from whom they say he received a present of four and twenty Talents.

He began to preside in the forementioned School, as *Apollodorus* testifies in his Chronicles, in the hundred thirty third Olympiad, and held it eighteen years.

He wrote several Volumes, of which these were the chiefest: An Extract of Royal Philosophy; three Books of Enthusiasm; of Causes; of *Vacuum*; of Time; of

of Light and Heavy; of the Heaven; of the Generation of Animals; of Coition; of the Faculties; of the Wit; of Growth and Nourishment; of Dreams; of the Sight; of Colds; of the Nature of Man; of Sickness; of *Crises*'s; of Hunger; of dimness of Sight; of Animals whose Original was uncertain.

Of Discourse. Of Accident; of more and less; of Antecedent and Consequent; of a Definition; of the Principles of Places; some Solutions of Doubts.

As to Manners. Of Felicity; three Books of *Good*; of Pleasure; of Strength; three of Justice; and a single Tract of Injustice.

As to Civils. Three Books of a Kingdom; two or three of a Magistrate; A Tract of Judgments; another of Metallic Engines. He also wrote some Lives, and some Commentaries: but it is questioned whether they were his or no.

There are also extant about 450 of his Epistles that begin, *Strato to Arsinoe, Health.*

He is reported to have been of so thin and exhausted a Constitution, that he was not sensible of his Death, as we have described him in the following Epigram.

As

At length reduced to Skin and Bone,
Strato *was quite transparent grown.*
A Candle set in Mouth upright
Would through his Cheeks have giv'n ye light.
His Soul perceived it, and afraid
Of catching cold, so thinly clad,
Away she stole, as Nurses creep
From Beds of sick Men, when asleep;
Or as they steal from drinking Trade
That leave the Reckoning to be paid;
So parted Strato *and his Soul,*
For whom all Athens *did condole.*

We meet with eight *Strato*'s in all among the Writings of other Authors. The first, a hearer of *Isocrates*. The second our Philosopher himself. The third, a Physician, the Disciple, or as others say, the Foster-Child of *Erasistratus*. The fourth was a Historian, who wrote the Wars of *Philip* and *Perseus*, who headed two Armies against the Romans. The fifth a writer of Epigrams. The seventh an Ancient Physician as *Aristotle* testifies. The eighth a *Peripatetic*, who lived in *Alexandra*.

His Will is also Extant in this Form. Seeing that according to the Frail Condition of other Men, I must be laid in my Grave, I dispose before my Death of my Affairs. First my Will is, that *Lampyrion* and

and *Arceſilaus*, be poſſeſſors of all that I have in my Houſe. Moreover I aſſign the Expence of my Funeral upon the Money, which I have lying at *Athens*, charging my Executors that it be performed with all ſolemn Decency imaginable, but not ſuperfluous. My Executors ſhall be *Olympicus*, *Ariſtides*, *Mneſigenes*, *Hippocrates*, *Epicrates*, *Gorgylus*, *Diocles*, *Lyco*, and *Athanes*. I leave *Lyco* Head of the School, as being not ſo full of buſineſs as the reſt; beſides that he has a Body able enough to undergo the Trouble. I alſo leave him all my Books, except thoſe that I have written my ſelf, with all the Veſſels, Pots, and Carpets which I made uſe of when I entertained my Friends. My Will alſo is, That my Executors ſhall give to *Epicrates*, five hundred *Drachma*'s and a Boy; ſuch a one as *Arceſilaus* ſhall judge moſt convenient. Moreover my Will is, That *Lampyrion* and *Arceſilaus* ſhall cancel the Bonds which *Daippus* made for *Hireus*, that he may be diſcharged from them and their Heirs, of all dues and demands whatever. And in regard of the Kindneſſes and Benefits which we have received from him, We order our Executors to pay him five hundred *Drachma*'s and a Boy, ſuch a one as *Arceſilaus* ſhall think fit, that he may live handſomly.

ly. I set free *Diophantes*, *Diocles*, *Abus* and *Dromo*: but as for *Simmias*, I leave him to *Arcesilaus*. It is also my Will, that till *Arcesilaus* shall return, that *Hiren* shall give up his Accompts to *Olympicus* in the presence of *Epicrates* and the Rest of the Executors, deducting my Funeral Expences, and other necessary Ceremonies. As for the rest of the Money remaining after the stating of the Accompts in the hands of *Olympicus*, let *Arcesilaus* take it to his own use, exacting nothing from him for Time or Interest. Lastly, I desire *Arcesilaus* to cancel the Writings between me and *Animas*, and the said *Olympicus*, which lye in the hands of *Philocrates*, the Son of *Timanetes*. And then let them make me such a Monument as *Arcesilaus*, *Olympicus* and *Lyco* shall think fitting. Thus you may see by what we have already said, he was a person of Note, and for the Beauty, Variety and Grace of his discourse, worthy the Admiration of Posterity. Nevertheless he was more addicted to the Study of the Natural Sciences than any other, as being the most Ancient, and that wherein the Greatest Wits had exercised their Ingenuities.

The

The LIFE of LYCO.

LYCO the Son of *Astyanax* of *Troas*, was a person of great Eloquence, and one that was every way fit to form and fashion the manners of young Men; for he was wont to say, That Shame and Praise were as requisite for Youth, as the Bridle and Spur for Horses.

You may understand by some Touches, what a great Person he was, whether it were for Discourse, or for the Interpretation of his own Conceptions. For happening to speak of a Poor Virgin, he said thus, *That a Poor Virgin who being arriv'd to ripe Years, and in the Flower of her Age, and lies at home in her Fathers House, for want of a Portion to marry her, is an intolerable Burthen.* And therefore 'tis reported that *Antigonus* speaking of him, compared the Nature of Men to the Nature of Pears, saying that it was impossible to transport the Beauty and sweet Scent of one Pear into another, or to exchange the Graces of this, for the Endowments of that Man. And therefore in my Opinion we must seek for the true faculty of well expressing every thing, in several Men,

Men, as we do for the ſweetneſs and goodneſs of Pears, not all from one Tree. Which was the Reaſon that ſome Men conſidering the ſweetneſs of his Diſcourſe, put a G before the L, and called him *Glyco*, which ſignifies as much as ſweet. Beſides he was a Man that always wrote different from himſelf; ſuch a Plenty of words he had at his command.

He often laught at thoſe that repented themſelves, for having idl'd away their Youth, without ever learning or improving their knowledge, with a Reſolution by their diligence for the future, to repair the loſſes of their miſ-ſpent time. For ſaid he, *They go about a thing which is almoſt impoſſible: for that the one had too late repented their folly, to think by wiſhes to repair the defects of their Negligence: and they that betook themſelves to Study in their old Age, though they were not quite out of their wits, yet they were next door by; and reſembled thoſe that ſought to ſee their faces in troubl'd Waters, or to find the Nature of a Right in a Crooked Line.* He was wont to ſay, *There were many that ſtrove to out-doe one another at pleading and wrangling, but few that ventur'd for the Olympic Crown.* And as for his Counſels, the *Athenians* found Benefit of 'em, more than once or twice.

There

There was never any Man more neat and curious in his Apparel than himself, for as *Hermippus* reports, he was wont to wear the most fashionable and the richest Stuffs he could buy; so that his Effeminacy in that particular was almost incredible. However he was very much given to Exercise, and preferred Wrestling before all others: by which means he was very strong, vigorous, and lusty. *Antigonus* the *Carystian* reports, that in his younger days he was very feeble and tender of Body. But having Convenience in his Country of Wrestling, and hurling the Ball, he omitted no means that might render a Man active and lusty.

He was always welcome to *Attalus* and *Eumenes*, who with some few others held him in high Esteem, and many times gave him signal Testimonies of their Royal Munificence. *Antigonus* laboured by all ways imaginable to have had him in his House; but all his Hopes and Contrivances fail'd him. But he had such an Antipathy against *Jerome* the *Peripatetic*, that he of all the Philosophers was the only Person who absented himself from the annual Solemnity to which they were invited, because he would not come into his Enemies Company. He governed the School forty two years from the day

that *Lyco* surrendered up the Employment to him, by his Will; which was in the Hundred twenty seventh Olympiad. Nor must I here forget to tell you, that he was a hearer of *Panthaedes* the Logician.

He died in the Seventy fourth Year of his Age, being strangely tormented with the Gout; as we have describ'd him in the following Epigram.

Fettered in Oily Rag and Clout,
Lyco *long lay, tormented with the Gout;*
Till Death his Pain to ease,
Cur'd him at once of Life and his Disease.
But here's the Wonder;
He that alive could hardly Crawl,
But still in danger of a Fall;
When dead and stiff, ne'er stood to blunder,
But in the twinkling of an Eye,
To Pluto's *Mansions in a Night could fly.*

There were also several other *Lyco's*. The first a *Pythagorean*: the second himself: the third a Writer of Verses; and the fourth a Maker of Epigrams.

We have also recovered his last Will, after much toil and diligent Search; which was to this Effect. My Will is, if

I cannot overcome the force of my present Diſtemper, that my Eſtate ſhall be diſpoſed as I hereby ordain. Firſt, I give to *Aſtyanax* and *Lyco*, my two Nephews, all the Goods in my Houſe; unleſs what I have borrowed or taken upon Mortgage in *Athens*, and what ſhall be expended upon the Solemnities of my Funeral. As for what I have in the City, and at *Ægina*, I give it particularly to *Lyco*, becauſe he bears my Name, and becauſe we have liv'd long in great Friendſhip together, as it was his duty to do, becauſe I have always looked upon him as my Son. I leave my walking place to my Friends and Familiars, *Bulo*, *Callio*, *Ariſto*, *Amphio*, *Lyco*, *Pytho*, *Ariſtomachus*, *Herodius*, *Lycomedes*, and to *Lyco* before-mentioned, my Brothers Son. Moreover I deſire *Bulo* and *Callio*, and my other Friends to take Care that there be no want, nor ſuperfluity at my Funeral. As for my part in *Ægina*, let *Lyco* ſee it diſtributed after my Deceaſe to the Youngmen to buy 'em Oil for their Exerciſes, and that they may have an occaſion to remember their Benefactor. I would have him adviſe with *Diophantes*, and *Heraclides* the Son of *Demetrius*, where to ſet up my Statue. As for my Eſtate in the City, I deſire *Lyco* to pay every Man his due, and what

Bulo and *Callio* ſhall have laid out upon my Funeral; but for that Money let him charge it upon my Houſhold Goods. Let him ſatisfy my Phyſicians, *Paſithemis* and *Midas*, Perſons highly deſerving by reaſon of their great Skill, and for the pains they took about me in my Sickneſs. I give to *Callinus*'s Son, two fair Cups, and to his Wife two pretious Stones, and two Carpets, the one Shagged, the other ſmooth; a Jacket and two Pillows, that they may ſee we have not forgot 'em, as far as it ſtood with our Honour. I forgive *Demetrius*, made free long ſince, the Price of his Redemption, and order him a Legacy of four *Mina's* beſide. I give *Micros* his Freedom, and recommend him to *Lyco* to inſtruct him for ſix Years. I alſo give *Chares* his Freedom, and order him his Being with *Lyco*, two *Mina's* in Silver, and all the reſt of my Books, except thoſe which I never yet made publick, which I recommend to *Callinus* to publiſh. Moreover, let *Syrus* my free'd Man have four *Mina's*, and *Menodora* for his Servant-Maid, and if he owe me any more I freely diſcharge him. I give alſo five *Mina's* to *Hilaras*, a ſhag Carpet, two Pillows, a figur'd Coverlet, and a Bed, ſuch a one as ſhe ſhall make choice of.

I

I alſo enfranchiſe the Mother of *Micos*, *Noemo*, *Dio*, *Theo*, *Euphrano* and *Hermyas*. As for *Agatho*, I do not think it fit that he have his Freedom theſe two Years. And as for my Litter-Carriers, *Ophelio*, and *Poſſidonius*, let them ſtay four Years longer before they be ſet at Liberty. Moreover my Will is, That *Demetrius*, *Crito*, and *Syrus* have each of them a Bed, and one of my old Suits, ſuch as *Lyco* ſhall think moſt Convenient. As for the place of my Burial, let *Lyco* conſider whether he will bury me here, or in my Houſe; for I am aſſur'd that he knows what is decent and comely as well as my ſelf. And thus let him execute the Contents of my Will, and all the reſt is his own. The witneſſes to this Will, were *Callinus* the *Hermionean*, *Ariſto* of *Chios*, and *Euphronius* the *Peanian*.

He ſhewed himſelf in all his Actions that appertained either to Learning or the Study of Human Things, ſo wiſe, that his Prudence did not only extend it ſelf to what was before his Eyes, but alſo to provide ſo well by his Will for all his Affairs, that he deſerves to be a Pattern for every one to imitate.

The LIFE of

DEMETRIUS.

DEMETRIUS the Son of *Phanoſtratus* was a Native of *Phalera*, and Hearer of *Theophraſtus*. But being a great pleader of Cauſes at *Athens*, he got into that Credit by means of his Parts, that he was called to the Government of the City; where he continued in the firſt rank of Dignity for ten whole Years, during which time, there were erected three Hundred and ſixty Statues in his Honour, the moſt part of which were on Horſeback, or drawn by Chariots, with two Horſes a-breaſt, and all finiſhed in ten Months.

He began to be engag'd in publick Buſineſs, as *Demetrius* the *Magneſian* teſtifies in his Equivocals, at what time *Harpalus* came to *Athens*, flying the ſight of *Alexander*. He diſcharged the Truſt repoſed in him to a wonder, and held it a long time, to the great advantage of his Fellow-Citizens. For tho' at the beginning of his Government, he was not overmuch advanced in Honour and Wealth, however he left his City much wealthier

in

in Revenue, and adorned with ſumptuous Buildings. He was deſcended, as *Phavorinus* reports, from one of the moſt noble Families in the City, that is to ſay, from that of the *Cantons*, and as the ſame Author aſſerts in the ſecond of his Commentaries, he had a ſhe Friend, whoſe name was *Lamia*, that was at his Service; but that he had ſuffered under *Cleo*, that which was neither for his Honour nor Modeſty.

Moreover *Didymus* recounts, that a certain Curtezan called him *Charito-Blepharus*, that is to ſay, Charmer of Ladies, and that another called him *Lampetes*, as a great boaſter of his Abilities to pleaſe Women. 'Tis reported that he fell blind at *Alexandria*; but that *Serapis* reſtor'd him his Sight, in praiſe of whom he wrote ſeveral Hymns, ſuch as they ſing now at this time.

However being in ſo much Credit among the *Athenians*, he could not avoid the aſſaults of Envy, to which all Men in high Degree are obnoxious. So that after he had eſcaped the Snares of ſome of his Maligners, he was at length in his abſence condemned to Death. Nevertheleſs as Providence had ordered it, they could not ſeize his Perſon, and therefore like Madmen exerciſed their Rage upon

his Statues, some of which they threw in the Dirt, sold others, and buried several in the Sea, besides a great number that were broken and spoil'd, except one that was overlooked in the Castle.

This the *Athenians* did by the Command of King *Demetrius*, as *Phavorinus* testifies in his various History. Nor was this all; for us the same *Phavorinus* relates, they accused him of Irreligion in the Administration of the Government.

Moreover *Hermippus* relates, that he withdrew himself, after *Cassander* was put to Death, and sheltered himself with *Ptolemy Soter* for fear of *Antigonus*; and that after he had continued there a long time, he advised the King among other things to declare his Children, by his Wife *Berydice*, his Successors; but the King rejecting his Counsel, bequeath'd his Diadem to a Son that he had by *Berenice*; which was the Reason, that after his Fathers Death, he kept *Demetrius* close in the Province, where he spent the remainder of his days in a miserable Condition.

He dyed as it were in his Sleep, being bit in the hand by an Asp as he lay slumbring, and was buried in the Province of *Busiritis*, near *Diospolis*, and we made him the following Epigram.

A

As wife Demetrius *ſlumbring lay,*
An Aſpic *to his Hand made way:*
The Venome flew; and thus by tapping
One little Vein, Death caught him napping.

As for the Counſel, which he gave the King in his Epitome of the ſucceſſions of *Sotion*, it diverted *Ptolemy* from his deſign of leaving the Kingdom to *Philadelphus*; upon this account; for, ſaid he, If thou giv'ſt it the other, thou wilt never enjoy it thy ſelf. However it were, this is certain, that *Menander* the Comic Poet was accuſed at *Athens* upon this particular Point, ſo that he narrowly eſcaped his being Condemned to Death, for no other Reaſon, but becauſe he had been *Demetrius*'s Friend. But *Teleſphorus*, Son in Law to *Demetrius*, made it his Buſineſs to clear him of that Imputation.

He exceeded in number of Books and Verſes, all the *Peripatetics* of his Age. Which Works of his were part Poetry, part Hiſtory, partly of Government, and partly concerning Rhetoric. To which we may add his Speeches and Orations, as well at the Council-Table, as when employed in foreign Embaſſies. To give ye then a Catalogue of his Writings, They were theſe; Five Books of Laws;

two

two of the Citizens of *Athens*; one of Laws; two of Rhetoric; two of military Diſcipline; two of the Iliads; four of the Odyſſes; one of a Republic; one of an Employment for ten Years; one of the *Ionians*; one of Embaſſies; one of Fidelity; one of Favour; one of Fortune; one of Magnificence; one of Laws; one of Marriage; one of Obſtacles; one of Peace; one of Studies; one of time; one of *Antiphanes*; one of Time; *Typics* one; one of Sentences. Several others entituled *Medon*, *Cleon*, *Socrates*, Erotics. *Phædonides*, *Ptolemy*, *Artaxerxes*, *Ariſtomachus*. Homerics. *Ariſtides*, *Exhortatorius*; *Dionyſius* the *Chalcidian*; the incurſion of the *Athenians*; the Proem of Hiſtory; the ſworn Harangue; Right. His Epiſtles making one Book: his Stile is Philoſophical, ſometimes intermixed with Rhetorical vigour, and force of Eloquence.

Underſtanding that the *Athenians* had pulled down his Images: However, ſaid he, they have not overturned that Vertue for which they were ſet up.

He was wont to ſay, that the Eye-brows were Members, which were not to be deſpiſed becauſe of their ſmallneſs; for that by them we might underſtand the whole courſe of our Lives; that Riches were not

not only blind, but Fortune their Miſtreſs. That Eloquence had as much power in Republicks, as the Sword in War. One day beholding a young Debauch, that liv'd a deſolute Life; Look there ſaid he, a perfect *Mercury*, with a Belly, Beard, and Privy-Parts. When he ſaw Men puffed up with Honour, he was wont to ſay, That the growing height ſhould be taken down, and only the underſtanding left behind. He held it for a Maxim, That young Men were to pay Reverence to their Parents at Home, and in the Streets, and when they were alone, to reſpect themſelves. Moreover that it was not proper for a Man to viſit his Friends in Proſperity, without being called.

We meet with twenty more of the ſame Name: all Perſons of note, and worthy to be remmembred. The firſt an Orator of *Chalcedon*; the ſecond our Philoſopher; the third a *Peripatetic* of *Conſtantinople*; the fourth ſirnamed *Graphicus*, a Perſon ready in Diſcourſe, and a Painter withal; the fifth an *Aſpadian*, and Diſciple of of *Apollodorus* the *Solenſian*; the ſixth a *Calatinian*, who wrote twenty Books of *Aſia* and *Europe*, and eight more of the acts of *Antiochus* and *Ptolemy*, and of the Government of *Africa*, under

under their Reigns; the eighth a Sophiſter, who wrote of the Art of Rhetoric, while he lived at *Alexandria*; the ninth a Grammarian of *Adramytum*, Sirnam'd *Ixion*, becauſe he was thought to have put ſome affront upon *Juno*; the tenth a Grammarian of *Cyrene*, ſirnamed *Stannus*, a Perſon of great Reputation; the eleventh a *Sceptian*, rich, noble, and a Lover of all learned Men, who left his Eſtate to *Metrodorus*; the twelfth a Grammarian of *Erythræa*, regiſtred among the Citizens of *Temna*; the thirteenth a *Bithynian*, the Son of *Diphylus* a Stoic, and Diſciple of *Panætius* the Rhodian; the fourteenth an Orator of *Smyrna*. All theſe wrote in Proſe.

The Poets of this name: the firſt was a Comedian, the ſecond an Epic Poet, of whoſe Writings we find nothing extant but theſe Verſes againſt Envious Perſons.

The Man whom lately Envious Feud
So hotly to the Grave purſu'd,
How do they now his Aid implore,
That wrought his Bane but juſt before;
They who contemn'd the vigorous Life,
Are for the Tombſtone now at ſtrife.

The

The Man was ſcorn'd, who Shadows claim'd,
And Potent Cities are inflam'd;
To War they go, and ſlaughter make,
As if the Idol were awake,
And ſaw, well pleaſed, how bloody War
Reveng'd his cauſleſs Maſſacre.

The third of *Tarſus*, and a writer of Satyrs. The fourth, a troubleſome Scribler of *Iambics*. The fifth a Statuary, of whom *Polemo* makes mention. The ſixth and laſt an *Erythraan*, both a Hiſtorian and a Rhetorician.

The LIFE of

HERACLIDES.

HERACLIDES, an *Heracleote*, the Son of *Euthyphron*, was a Perſon of a great Eſtate. He came from *Pontus* to *Athens*, where he made it his Buſineſs to hear the Philoſophers, and among the reſt *Speuſippus*, to whom he firſt became a Scholar; after that he went among the *Pythagoreans*, in imitation of *Plato*; and laſtly was a Hearer of *Ariſtotle*,

tle, as *Sotio* teſtifies in his Book of *Succeſſions*. He was very gorgeous in his Apparel. He was ſhaped ſquat, and with his Belly ſtrutting out; ſo that they gave him the nickname of *Pompic*, as one that made a great Show in the Streets, inſtead of *Pontic*; otherwiſe he was a Man grave, and of a graceful Deportment.

His Works alſo demonſtrate the Excellency and ſoundneſs of his Judgment. And firſt his Dialogues about the inſtitution of evil Manners and Behaviour: One of Juſtice; one of Temperance; one of Piety; one of Strength; one of Vertue; one of Vertue ſo generally taken; of Felicity; of a Prince; of Laws and things that are agreeable with them; of Words; of Bargains; of forc'd Love, otherwiſe entituled *Clinias*; of the Underſtanding; of the Soul; of the Soul and Nature; of Images; againſt *Democritus*; of Heaven; of things in Hell; two Books of Lives; of the Cauſes of Sickneſs; of Good; againſt *Lexo*; againſt *Metto*; of the age of *Homer*, and *Heſiod*, and *Archilochus* in two Books; a tract of Muſic; of things written by *Sophocles* and *Euripides*; of Muſic in two Books; one entituled *Theorematic*; of the three Tragic Poets; Characters; four enarrations of

of *Heraclitus*; an Enarration to *Democritus*; two Books of Solutions; advertisements to *Dionysius*; of Rhetoric in two Books; the Duty of an Orator, Entituled *Protagoras*; the History of the *Pythagoreans*; of Inventions.

Here we are to understand that he handles some of these Subjects under Comical Fictions, as Pleasure and Chastity; others under Tragical Fictions, as Piety, Power, and those things that are in Hell. He also keeps close to the Character of the Persons whom he introduces in his Dialogues, so that still a Philosopher speaks like a Philosopher, a Captain like a Captain, a Citizen like a Citizen. And besides those Dialogues already mentioned, we meet with others that are of his Composition, concerning Geometry and Logic. In short he was a Man to whom nothing came amiss; as being furnished both with Matter, Phrases, and Words for all manner of Subjects and Discourses.

Some report, that he set his Country free from the yoak of Tyranny, after he had put to death the Tyrant that held it in Subjection; and among the rest, *Demetrius* the *Magnesian* in his *Homonymia's*, not only asserts this for Truth, but recites another Story of him; how that he

he charged one of his Familiar Friends to hide his Body after his Deceaſe, where it might not be found, and that he ſhould lay in his Bed a certain Snake, which he had privately foſter'd in his Houſe from a young one, on purpoſe that they might think he was taken by the Gods up into Heaven: That his Friend did as he was ordered, but that the Impoſture was diſcover'd. For his Fellow-Citizens flocking from all Parts to deify him with their Encomiums, the ſilly Snake terrified with the noiſe, came hiſſing from under the Bed-cloths, and frighted all the Company out of the Room. By which means the Cheat being diſcovered, *Heraclides* was adjudged quite another ſort of a Man than he deſign'd to have been, which was the Reaſon we made him this Epigram.

Great Heraclides *thought to cheat the*
World,
To leave between his Sheets a Serpent furl'd;
As if the Gods had raviſh'd their Delight,
To taſt Ambroſial *Food with them that*
Night.
'Tis true the Dragon might be call'd a Beaſt,
But yet more Beaſt was he with Heaven to jeſt.
For which, with a ſwift Palſey ſtruck, his End
Shew'd us how vainly Men with Gods contend.

Hippobotus

Hippobotus avers the ſame. But *Hermippus* tells the Story of his Death quite another way. For he ſays, that the *Heracleotes* ſeeing their Country laid waſte by Famine, deputed certain Perſons to conſult the Oracle of *Apollo*, about the redreſs of their Calamity. Whereupon *Heraclides* brib'd the *Pythian* Prieſteſs and the Deputies, to the end, that at their return they might ſay, that their Country would not be reliev'd, till they had honoured *Heraclides*, the Son of *Euthyphron*, yet living, with a Crown of Gold, and plac'd him after his Death among the Hero's and Semi-Gods. Which was done accordingly: Nevertheleſs, they who were Actors in this Tragedy, got little by it; for juſt as *Heraclides* was crowned in the Theatre, he was ſtruck with an Apoplexy, and the Commiſſioners with an Epilepſy, with ſuch a giddineſs in their Heads, which never left 'em 'till they breath'd out their Souls. And as for the *Pythian* Prieſteſs, ſhe dyed at the ſame Inſtant; being bit by a venemous Snake in the Veſtry.

Ariſtoxenus the Muſician reports, That he wrote ſeveral Tragedies under the Title of *Theſpis*.

Cameleo alſo relates, That he ſtole the choiceſt of his Writings from *Homer* and

Heſiod. Moreover *Autodorus* an *Epicurean* Philoſopher reprooves him for many things which he writ in his Treatiſes of Juſtice. But *Dyoniſius* the Mathematician, or as others will have it, *Spinthare* attributes thoſe Writings to *Sophocles* in his *Parthenopea*; which *Autodorus* believing to be falſe, when he comes to cite the ſame Verſes in certain Commentaries of his, he quotes 'em as made by *Heraclides*. *Dyoniſius* thereupon ſignified to *Autodorus* his miſtake; but the other ſtill miſtruſting the Truth, he ſent him the Verſes tranſcribed out of the Original Copy, conformable to *Pancalus*'s Copy; which *Pancalus* was *Dyoniſius*'s Friend. But *Autodorus* ſtill perſiſting in his Obſtinacy, and affirming he could prove the contrary, *Dionyſius* ſent him the following Verſes.

Thou muſt not think the wary Ape to nooze,
And therefore ſeek out Cullies to abuſe;
For Senſeleſs Heraclide's *a Man well known,*
T'have eaten Shame, and drank to waſh it down.

Beſides this *Heraclides*, there were thirteen others. The firſt a native of the ſame Country, and a writer of *Pyrrhic* Fancies. The ſecond a *Cumæan*, who wrote

wrote five Books of the *Perſian* Story. The third a *Cumæan*, who wrote concerning the Art of Rhetoric. The fourth a *Calatinian*, or *Alexandrian*, who ſet forth his Succeſſions in ſix Books, and a Lembeatic Oration, entituled *Lembas*. The fifth of *Alexandria*, a Writer of the *Perſian* Proprieties. The ſixth a *Bargyleitan* Logician, who wrote againſt *Epicurus*. The ſeventh a *Niceſian* Phyſician. The eighth a *Tarentine* Empiric. The ninth a writer of Precepts in Verſe. The tenth a *Phocian* Statuary. The eleventh a ſmart Epigrammatiſt. The twelfth a *Magneſian*, who wrote a Poem, entituled *Mithridatics*. The thirteenth an Aſtrologer, and our Philoſopher makes the fourteenth.

The End of the fifth Book.

Diogenes Laertius:

Containing the

Lives, Opinions, and Apophthegms

Of thoſe that were moſt Famous in

PHILOSOPHY.

The Sixth Book.

Tranſlated from the Greek by *William Baxter*, Gent.

The LIFE of *ANTISTHENES.*

ANTISTHENES was the Son of *Antiſthenes*, and an *Athenian* by birth: but he was thought not to be rightly deſcended. Whence it is that once he ſaid to one that twitted him with it, *Even the Mother of the Gods is a* Phrygian. For

his Mother was look't upon as a *Thracian.

* *Strange Women were as infamous at* Athens *as they were in* Judæa, *and it was as unlawful to marry with them.*

Whence it was, that having ſignalized himſelf in the Battel of *Tanagra*, he gave occaſion to *Socrates* to ſay of him, *So brave a man as he could not be an* Athenian *by both ſides.* And himſelf once reflecting upon the *Athenians*, for valuing themſelves upon their being Earth-ſprung, ſaid, *That could make them no better Gentlemen than Snails and Caterpillars.* He was firſt a hearer of *Gorgias* the Orator: whence it is that he expreſſes an haranguing kind of ſtyle in his Dialogues; and eſpecially in his Truth and Perſuaſives. And *Hermippus* ſaith, That at the *Iſthmian* Games he lookt upon him to praiſe and diſcommend the *Athenians*, *Thebans* and *Lacedæmonians:* but ſeeing a very great Concourſe coming in from thoſe Cities, he left it off. Afterwards he ſtruck in with *Socrates*, and improved ſo much by him, that he perſuaded his Scholars to go with him to School to *Socrates*. And though he dwelt at the *Pireæum*, yet went he up every day fourty *Stadia* to hear *Socrates*. Of whom when he had got the Art of Patience, and had affected a ſedateneſs of Mind, he became the firſt Founder of the *Cynick* Philoſophy. He would make out that Labour was good, by the great *Hercules* and *Cyrus*, borrowing the one Example

ample from the *Greeks*, and the other from the barbarous People. He was alſo the firſt man that ever defined a Definition, ſaying, *A Definition is that which declares what any thing is whereby it is.* He uſed often to ſay, *I had much rather be mad than ſenſually delighted*: and, *That a man ſhould accompany with no woman that would not acknowledge the kindneſs.* And to a young Youth of *Pontus* that purpoſed to be his Scholar, and therefore asked him what things he ſhould have occaſion to uſe; he replyed, *A new Writing-Book, a new Writing-Pen, and a new Writing Table*; intending in it his Mind. To one that asked him what kind of woman he ſhould marry, he ſaid, *If thou haſt a handſome woman thou wilt have a* * *Common woman*; *but if an ugly one, thou wilt have a* + *Tormentor.* Hearing upon a time that *Plato* ſpoke ill of him, he ſaid, *It is like a Prince to do well, and be ill ſpoken of.* Being admitted to the Myſteries of *Orpheus*, and the Prieſt telling him that ſuch as were initiated into thoſe Rites ſhould participate of many good things in the World beneath, he ſaid, *And why then doſt not thou dye?* Being on a time upbraided, as not being deſcended of Parents that were both free, he ſaid, *I am not deſcended of Parents that were both Wreſtlers, and*

* Κοινήν. + Ποινήν.

yet I can wreſtle. Being asked why he had ſo few Scholars, he ſaid, *Becauſe* * *I don't keep them out with a ſilver Staff.* Being asked why he did chide his Scholars ſo ſeverely, he ſaid, *Doctors were wont to do the like to their Patients.* Seeing upon a time an Adulterer making his Eſcape, he ſaid, *Unhappy Fellow! what a danger mighteſt thou have eſcaped for one* Obolus? He uſed to ſay (as *Hecato* in his Sayings informs us) *It was far better to light among* † *Ravens than among* * *Flatterers: for thoſe would eat but dead men, but theſe the living.* Being asked what he thought the happieſt thing among men, he ſaid, *To dye in a proſperous Condition.* As one of his Followers was bewailing the loſs of his Memoirs, he ſaid, *You ought to have written them on your Mind, and not upon Parchments. As Iron is fretted by ruſt, ſo* (he ſaid) *were envious perſons by their own ill nature.* He ſaid, *They that would be immortal ſhould live piouſly and juſtly.* He ſaid, *Commonwealths were then deſtroyed, when they loſt the diſtinction betwixt good men and bad.* Being once commended by wicked Fellows, he ſaid, *I am mightily afraid I have done ſome miſchief. The Cohabitation of Brothers living in Amity,* he ſaid, *was ſtronger than any Wall.* He ſaid, *A Traveller ſhould make ſuch Proviſions for his Journey, as would*

* *I read* οὐκ ἐκβάλλω, *for* ἐκβάλλω.

† Κόρακας.
* Κόλακας.

would ſwim out with him in time of Shipwrack. Being once upbraided with keeping Company with wicked Fellows, he ſaid, *Phyſicians keep company with ſick people, and yet have no Fever.* He would ſay, *It was an abſurd thing to pick Darnell out of Wheat, and uſeleſs perſons out of a Compagne, and yet to let envious perſons live in a Civil Society.* Being askt what advantage he reaped by Philoſophy, he ſaid, *To be able to keep my ſelf Company.* When one ſaid to him at a Banquet, Pray Sir ſing; he replyed, *Pray, good Sir, pipe to me.* When *Diogenes* asked him for a Gown, he bid him fold in his Mantle. Being asked which of the Sciences was the moſt neceſſary, he ſaid, *To unlearn bad things.* He adviſed ſuch as heard themſelves ill ſpoken of, to bear it a little better than a man that had Stones flung at him. He would rally *Plato* as too inflate: As therefore he beheld once at a publick Shew a ſnorting Horſe, he ſaid to *Plato*, *I phanſy thou wouldſt have made a gallant Prancer thy ſelf.* This he ſaid, becauſe *Plato* would never leave off commending the Horſe. And as he once made him a Viſit when he was ſick, and ſaw the Baſon where *Plato* had vomited, he ſaid, *Here is Choler, but I ſee no pride.* He gave Counſel to the *Athenians* to elect their

Aſſes

Asses to be Horses: But they looking upon that as very ridiculous; *Why* (said he) *you make men Leaders of your Armies that have nothing to recommend them but your Votes.* To one that said to him, There are a great many that speak very honourably of you; he said, *What harm have I done?* As he was turning the ragged part of his Mantle outward, *Socrates* espyed him, and said, *I see thy Vanity through thy Mantle.* Being asked by one (as we are told by *Phanias* in his *Socratics*) What he should do to become a worthy good man; he said, *If thou wilt learn of such as know it, that the evils that are in thee should be avoided by thee.* To one that spoke well of Sensuality, he said, *I pray God my Enemies Children may have their fill of it.* To a young man that presented himself in a finical posture to a Carver, he said, *Prethee tell me, if that Copper had but speech, what thou wouldst have to boast of?* And when he had made answer, *My Beauty*; he said, *art thou not then ashamed to be so pleased with being like a dumb thing?* A young man of *Pontus* promising to take great care of him as soon as his Ship with Salt-fish should arrive, he took him along with him with an empty bag, and went to a Meal-woman, and loaded himself with Meal, and went his way: But the Woman

Woman demanding of him her Money, he reply'd, *This young man will pay thee when his Ship with Salt-fiſh ſhall come home.* He ſeems to have occaſioned the Exile of *Anytus*, and the Death of *Melitus*: For as certain young men from *Pontus*, moved with the Fame of *Socrates*, came to converſe with him; he falling by chance into their Company, brought them to *Anytus*, affirming him to be a greater Moraliſt than *Socrates*. At which ſuch as ſtood about him being much enraged, drave him into Baniſhment. If he chanced to ſee a married Woman in fine Clothes, he would go to her houſe, and bid her husband bring forth his Horſe and Arms: With which if he were provided, he would ſay, he might let her wear her Finery, (for thoſe would be his Defence;) but if not, he would adviſe him to ſtrip her of them. Theſe alſo were his Tenets. He taught that Vertue might be acquired: That it was the ſame thing to be a Gentleman, and to be a Man of Vertue: For that Vertue alone was ſufficient for happineſs; and that nothing more was requiſite, except it were the bodily ſtrength of *Socrates*. And that Vertue conſiſted in Actions, and needed not many Diſcourſes nor Sciences: And that a wiſe man did not live by the Laws of

of the State, but by thoſe of Vertue. That if he deſigned to have Children, he would accompany with the beſt humour'd Women, that ſo he might be lov'd: for that the Philoſopher only underſtood how to love. Theſe things alſo are aſcribed to him by *Diocles*. To a wiſe man there is nothing ſtrange or foreign. A good man merits Love. Honeſt men are all Friends. To take thoſe for ones Confederates who are brave and juſt. Vertue is a Weapon that one cannot be diſarmed of. It is better to engage with a few brave men againſt all Cowards, than with many Cowards againſt a few brave men. We ſhould give great heed to our Enemies, for they are the firſt that obſerve our Faults. That we ſhould much more eſteem a worthy man than a Kinſman. Vertue is the ſame in a Woman that it is in a Man. Good things are amiable, and bad things deformed. Account all ill things ſtrange to you. Prudence is the ſecureſt wall; for it will neither dilapidate, nor be betrayed. We ſhould erect us walls in our own impregnable Thoughts. He held his Diſcourſes in the place of Exerciſes, called *Kynoſarges*, a little way without the City Gates: whence ſome ſuppoſe the *Cynick* Philoſophy to have had its Name. Himſelf was called

called *Haplokyon*, (which is, Simple Dog): And he was the first (as *Diocles* tells us) * that folded in the Mantle, and used it as his only Garment; and that carried about a Staff and a Scrip. *Neanthes* also writes that he was the first that † folded in the Mantle. But *Sosicrates* in the third Book of his Successions, saith, That *Diodorus* the *Aspendian* was the first that let down his Beard, and used a Staff and Scrip. This was the only man of all the *Socraticks* that *Theopompus* speaks honourably of; and he saith, he was a very sharp Man, and that he could by the charms of his Conversation draw in whom he pleased; which indeed is very evident as well by his own Writings, as by *Xenophon*'s Banquet. And he seems to me, to have been the first Author of the most Masculine Sect of the *Stoics*. Whence it is that *Athenaus* the Epigram-writer speaks thus of them.

* *Here was the beginning of Doublets and Jerkins.*

† *I read* Διπλῶσαι *for* ἁπλῶσαι, *with* Salmasius *in his Treatise de* Pallio.

O you who have in Stoic *Learning Skill,*
Whose sacred Pages worthiest Maxims fill;
That Vertue's the sole Blessing of the Mind,
For she alone can save and bless Mankind.
The tickling joys of Flesh that others Chuse,
*Are but the Raveries of * one freakish Muse.*

* Epicurus.

It

It was he that lead *Diogenes* the way to Sedateneſs, *Crates* to Abſtinence, and *Zeno* to Patience; and it was he that laid the Foundations of the Government of his Native City. *Xenophon* ſaith he was indeed exceeding gay in Converſation, but in other reſpects moſt temperate and grave. There go about ten Tomes of his Writings. The firſt in which he treats of Phraſe or Forms of Stile: *Ajax*, or *Ajax*'s Speech: *Ulyſſes*, or *Ulyſſes*'s: *Oreſtes*'s Defence, or of Drawers of Indictments. † *Iſographe*, or *Deſtas*, or *Iſocrates*; it being againſt *Iſocrates*'s Speech, called *Amartyros*, (or without Teſtimonies.) The ſecond Tome in which he diſcourſes of the nature of Animals; of Propagation, or of Marriage; a Love Diſcourſe; of the Sophiſts; a Phyſiognomical Diſcourſe; of Juſtice and Valour, being his firſt, ſecond, and third Perſwaſives; of *Theognis*, being his fourth and fifth. The third Tome, in which he treats of Goodneſs; of Valour; of Law, or of Government; of Law, or of fair and juſt; of Liberty and Slavery; of Truſt; of a Steward; of Confiding, and of Victory; an Oeconomical diſcourſe. The fourth Tome, wherein is his *Cyrus*; his *Hercules* the Elder, or of Strength. Tome the Fifth, wherein is his *Cyrus*,

He played upon the name of Iſocrates.

Cyrus, or of Monarchy; and his *Aſpaſia*. Tome the ſixth, in which is his Truth; of Diſputing, a Contradictory Diſcourſe: *Sathon*, Of Contradiction, Firſt, Second and Third: Of Diſcourſe. Tome the ſeventh, in which is his Treatiſe of the Inſtitution of Youth, or of Terms, Firſt, Second, Third, Fourth and Fifth: Of Dying: Of Life and Death: Of things in the nether World: Of the uſe of Terms, or of Wrangling: Of Queſtioning and Anſwering: Of Opinion and Science, Firſt, Second, Third, Fourth: Of Nature, Firſt, Second: A Queſtion about Nature, in two Tracts: Opinions, or of Wrangling: Of learning Problemes. Tome the eighth, wherein is his Diſcourſe of Muſick: Of Commentators: Of *Homer*: Of Injuſtice and Impiety: Of *Calchas*: Of a Spy: Of Pleaſure. Tome the ninth, in which is his Diſcourſe of the *Odyſſea*: Of *Minerva*'s Rod: Of *Telemachus*: Of *Helena* and *Penelope*: Of *Proteus*: His *Cyclops*, or of *Ulyſſes*: Of the uſe of Wine, or of *Drunkenneſs*, or of the *Cyclops*: Of *Circe*: Of *Amphiaraus*: Of *Ulyſſes* and *Penelope*: And of *Ulyſſes*'s Dog. The tenth Tome, wherein is *Hercules*, or *Midas*: *Hercules*, or of Prudence, or of Strength: The Maſter, or the Lover: The Maſters, or the Spies:

Me-

Menexenus, or of Government: *Alcibiades*: *Archelaus*, or of Monarchy. And theſe are the things he wrote of. *Timon* therefore rallying him for the great number of his Books, calls him the Univerſal Tatler. He died of a waſting Conſumption: At which time *Diogenes* coming in to viſit him, ſaid to him, *Haſt thou any need of a Friend?* And once he came to ſee him with a little Dagger about him, and when he ſaid, *Who will deliver me from theſe pains? Diogenes* pointed to the Dagger, and ſaid, *This will.* But he replyed, *I ſaid from my pains, not from my life.* For he was thought to be over effeminate under his Diſtemper, through exceſſive love of Life. And I made my ſelf the following Epigram upon him.

Thou waſt a Cur, in life, Antiſthenes;
Words were thy teeth; black choler thy diſeaſe:
Now dead, thou'lt ſcare the Ghoſts, thou'lt look ſo fell:
There ſhould be one to lead thee down to Hell.

There were beſides him three other *Antiſtheneſes*: One a *Heraclitiſt*: The other an *Epheſian*: And a third an *Hiſtorian* of *Rhodes*. And now we have diſpatched the Succeſſors of *Ariſtippus* and *Phædo*, we will bring in next the *Cynicks* and *Stoicks*, the Followers of *Antiſthenes*; and that in the enſuing Order. THE

The LIFE of

DIOGENES.

DIOGENES was the Son of *Ikesias*, a Banker, and by Birth a *Sinopese*. *Diocles* saith, that his Father keeping a publick Goldsmiths Shop, and stamping false Money, was condemned to Banishment: But *Eubulides* in his Treatise of *Diogenes*, saith, *Diogenes* himself was guilty of it, and therefore wandred abroad with his Father. Yea himself speaks in his * *Leopard*, as if he had coined Money. Some will have it, that being made Overseer of the Goldsmiths Work, and being over-perswaded by the Workmen, he went to *Delphi*, or else to the Temple at *Delos*, and asked *Apollo* whether he might do what he was perswaded to in his own Country; and he saying he might, and understanding the Oracle to mean the * publick Money, he Counterfeited the Change-Money, and was catch'd at it; and (as some say) condemned to Banishment; but (as others) he went of himself to Banishment out of fear. There are others that say, that his

* *I read* Παρδάλει for Ποδάλῳ. *See in the Names of his Books.*

* Νόμισμα *may be taken for Law, or publick Opinion as well as for Money.*

Father found the Money, and himself adulterated it; and that his Father was committed to Prison for it, and there dyed, but himself fled and came to *Delphi*, and there enquiring not whether he should turn Coiner, but what he should do to make himself most famous, and that thereupon he received * this Answer.

*That is, Stamp false Coin, or maintain Paradoxical Opinions.

And being at *Athens* he sought Acquaintance with *Antisthenes*; but he shoving him from him, because he would entertain no Body, he forced himself upon him at last with long assiduity. And one time he held his Staff at him, he stooped his Head to him, and said, Strike, for you will never find a Stick hard enough to keep me from you, as long as I find you discoursing of any thing. From that time forward he became his Hearer; and being an Exile from his Country, he betook himself to a mean way of Living. Seeing a Mouse running over a Room (as *Theophrastus* tells us in his *Megarick*) and considering with himself, that it neither sought for a Bed, nor was affraid to be alone in the dark, nor desired any of our esteemed Dainties, he contrived a way to relieve his own Exigencies; being the first, as some think, that folded in the Mantle, because his Necessity obliged him to sleep in it: He also carried with him a Scrip,

Scrip, which held his Victuals, and he made uſe of all places indifferently to eat, ſleep, and diſcourſe in. Once he pointed with his Fingers at *Jupiter*'s Portico, and ſaid, The *Athenians* have built me here a brave Palace to dine in. He uſed a Staff at firſt to lean on in the time of his Sickneſs; but afterwards he always carried it with him; yet not in the City, but as he walked in the Country, together with his Scrip, as *Olympiodorus*, Prince of *Athens*, tells us, and *Polyeuctus* the Orator, and *Lyſanias* Son of *Æſchrion*. Having written to one to provide him a Cottage, and he delaying, he made uſe of a Tub he found in the *Metroon*, inſtead of a Houſe, as even himſelf relates to us in his Letters. In Summer time he would roul himſelf in hot Sand, and in the Winter he would embrace Statues clad with Snow; thus every way exerciſing himſelf to hardſhip. He was very good at ridiculing other Men. He would call *Euclid*'s School, his * *Chole*, (that is, his Choler;) and *Plato*'s *Diatribe* (or Exerciſe) his *Catatribe* (or Time-waſting.) The *Bacchanalian* Spectacles he would call the Fools Wonders; and the popular Orators, the Waiting Men of the Rabble. As often as he ſaw Commanders of Ships, Phyſicians, and Philoſophers, he would

* χολὴ. *a Pun.*

ſay, Man was the moſt intelligent of all Animals; but when again he ſaw Expounders of Dreams, Diviners, and thoſe that gave Ear to them, or ſuch as were puffed up by reaſon of Honour or Wealth, he would ſay, he thought no Creature on Earth more fond. He was uſed often to ſay, He thought a Man ought to provide himſelf either with Senſe or with a Halter. And once obſerving *Plato* at a great Feaſt lightly touching an Olive, he ſaid to him; Learned Man, what made you ſail to *Sicily* for the ſake of theſe Meſſes, and will not now enjoy them when they are before you? to which he replied; By the Gods; *Diogenes*, I have cloy'd my ſelf with Olives, and ſuch kind of things, when I was there. What need had you then (ſaid he) to ſail to *Sicily*? Did not *Attica* then bear Olives? But *Favorinus* in his Various Hiſtory ſaith, this was ſpoken by *Ariſtippus*. Another time as he was eating of dryed Figs he met with *Plato*, and ſaid to him; You may take part with me if you pleaſe: but he taking ſome and eating them, he ſaid, I ſaid thou mighteſt take part with me, not, that thou mighteſt Eat.

As on a time he trod upon his Carpets, when he had invited his Friends that were come

come from King *Dionys* to ſee him, he ſaid, I tread upon *Plato*'s Vanity: He replied, How great a Pride doſt thou diſcover *Diogenes*, while thou ſtriveſt to appear humble! Others ſay, *Diogenes* ſaid, I tread upon *Plato*'s Pride; and that he anſwered again; But with another Pride, *Diogenes*. But *Sotion* in his fourth Book ſaith, the Cur ſaid this to *Plato*. *Diogenes* once begged a little Wine of him, and alſo a few dryed Figs, and he ſent him a whole Cask. Upon which he ſaid to him, if one ask thee how much two and two is, thou wilt ſay twenty; and thus thou wilt neither give what one begs of thee, nor anſwer what one asks thee. This he ſpoke Drolling upon him for his endleſs way of talking. Being asked in what part of *Greece* he had ſeen brave Men, he anſwered, I ſaw at *Lacedæmon* brave Boys; but brave Men no where. He being one time diſcourſing upon a weighty Subject, and no body coming near him, he fell a tooting an idle tune. And as there were gathered a great Croud about him, he upbraided them with their haſte in coming to hear Impertinencies, and their unconcerned Slackneſs in matters of Importance. He was wont to ſay, Men will ſtrive for the Maſtery in hunching and kicking; but

not a Man in true Worth and Goodness. He wonder'd at the Criticks, that could ſo anxiouſly enquire into the Diſaſters of *Ulyſſes*, and were ignorant of their own. He would ſay alſo, that Muſicians could tune the ſtrings of a Lyre, but left the Habits of their own Minds untuned. And that the Mathematicians pored upon the Sun and Moon, but overlook'd the common things that were at their Feet. Likewiſe that the Lawyers kept a great deal of Pother about talking of Juſtice, but never did it. Nay he ſaid, the Lovers of Money would ſpeak much againſt it, and yet lov'd it ſtill entirely. He would often blame thoſe that would commend honeſt Men for being above Money, but would, notwithſtanding, themſelves emulate the moneyed Men. He would be very much mov'd to ſee Men offer Sacrifice to the Gods for their Health, and yet would in time of Sacrifice eat contrary to their Health. He would ſay he much admired thoſe Servants that looked on their Maſters while they Gormandiz'd, and yet ſnatch'd none of their Victuals from them. He would commend thoſe that would talk of Marrying, and never Marryed; thoſe that would talk of going to Sea, and never went to Sea; thoſe that would talk of ſerving publick

ſick Offices, and never ſerved them; thoſe that would talk of keeping handſome Boys, and never kept any; and thoſe that made Preparations to go to live with great Men, and never came near them. He would alſo ſay, A Man ſhould reach out his Hand to his Friend with his Fingers unclaſpt. *Hermippus* in his Sale of *Diogenes* ſaith, How that being taken Captive and Sold, and being ask'd what he could do; he ſaid, I can govern Men. And he ſaid to the Cryer, make an *O yes*, and ask if any one will buy him a Maſter. Being forbidden to ſit down, he ſaid, Now I think on it, it is no great matter, for they buy Fiſh in what poſture ſoever they lie. He ſaid he much wondered that when we buy a Pot and a Lid, we try them with our Fingers; but when we buy a Man, we are content with only ſeeing him. He told *Xeniades*, that bought him, he ought to be obedient to him, though he was his Servant; forthat a Pilot or Phyſician, though many times but Servants were yet obeyed. And * *Eubulides* ſaith in his Book entituled the Sale of *Diogenes*, that accordingly he inſtructed the Sons of *Xeniades* after the other Sciences in Horſemanſhip, Archery, Slinging, and Caſting of Darts. And being at the place of the Games, he would not ſuffer the

* *So I read for* Eubulus.

Maſter of the Exerciſes to exerciſe them for the Games as was uſual, but he himſelf would do it, only to get them a Colour, and to preſerve their Health. Their Children alſo got by Heart many things out of the Poets and Hiſtorians, and ſome things out of *Diogenes*'s own Writings. And he was uſed to reduce every thing to an Abridgment for the eaſe of their Memories. He taught them within doors to be ſerved with a ſlender Diet, and to drink Water. He cauſed them alſo to be polled to the Skin, and to go very plain in Habit, without either Gown or Sandals, and to be ſilent, and to look only upon themſelves as they went along. He alſo took them out a Hunting. And they took great Care of *Diogenes*, and would often beg of their Parents for him. The ſame Author tells us, that he lived with *Xeniades* until he was an old Man, And that when he dyed, he was buried by his Sons; where *Xeniades* asking him how he would be buried; he anſwered, With my Face downward: And when he asked him why ſo? Becauſe ſhortly (ſaid he) the lower ſide will be uppermoſt. This he ſaid, becauſe the *Macedonian* Intereſt was already grown great, or becauſe mean People were then advanc'd to great Places. When one brought him

to

to a brave House, and bid him not Spit after he had perceiv'd him to hawk, he spit full in his face, saying in his own Excuse, he could find ne'er a worse place to spit in. But some ascribe this to *Aristippus*. On a certain time he called out aloud, Ho! you Men; and when they were come together, he struck at them with his Staff; saying, it was Men I call'd for, not Rogues. This we are told by *Hecato* in his first Book of Sayings. They say, that *Alexander* said; If he had not been *Alexander*, he would have been *Diogenes*. He was us'd to say; Those were not * *Anaperoi* (that is maimed People) that were deaf and blind, but that had no *Pera* (that is a Scrip.) He came once half trimmed into the young mens Club (as *Metrocles* in his Sayings informs us) and was there beaten by them. But afterwards he wrote down the Names of them that beat him, upon a white Table, and went about the Streets exposing it to publick View; and thus he exposed them to Contempt, making them to be Condemn'd, and much blamed of all. He would say, he was the commended man's dog, but that none of the Commenders durst take him with them a Hunting. To one that said to him, I have got the day of the men in the *Pythian* Games, he answered, It is I have the day of the men, but thou of

Ἀνάπηρος. A Pun.

of the Slaves. To ſome that ſaid to him, thou art an Old man, ſlacken a little now; he anſwered, What if I were running of a Race, ſhould I ſlacken towards the End, or mend my Pace? Being invited to Dinner, he ſaid he would not come; for he had no Thanks Yeſterday for coming. He would walk upon the Snow with his bare Feet, and do ſuch other things as were above ſpoken of. He did alſo eſſay to eat raw meat, but could not digeſt it. He once catch'd *Demoſthenes* dining at a publick houſe, and as he went to ſteal away, he ſaid to him; Thou wilt be ſo much the more in a publick houſe. Certain Strangers being once deſirous to ſee *Demoſthenes*, he reached out his * middle Finger and ſaid, This is the *Athenian* * Δημαγωγός. * Rabble Guide. As one threw out a piece of Bread and was aſham'd to take it up again, he willing to reprove his Folly, tyed a ſtring to the Neck of an Earthen Pot, and drew it after him acroſs the * Potters Yard. He was uſed to ſay, he did imitate Muſick-maſters; for they were wont to go higher than the Note, that others might hit the true Note. He us'd to ſay, That moſt men were within a Finger of Madneſs: For that if a Man as he goes along put out his middle-Finger, he will be thought to be mad; but if he put

* *The* Digitus infamis.

* *Or* Kerami-con.

put out his Fore-Finger, he will be in his right Wits. He uſed to ſay, That things of moſt value were ſold for nothing, and on the contrary, for that a Statue would coſt three Thouſand Silver Drachmaes, and a * Buſhel of Meal, but two ſmall pieces of Copper. He ſaid to *Xeniades*, that bought him, Come let me ſee how you will do what you are bidden, and he replied,

* χοίνιξ.

Rivers ſwift Streams unto their Springs return.

He ſaid, If in your Sickneſs you had bought you a Doctor, would not you be obedient to him, and not ſay, *Rivers ſwift Streams unto their Springs return?*

One would fain have come to him to learn Philoſophy of him, and he gave him a Hough of Bacon to carry, and made him follow him: But as he flung it down for very ſhame, and went his way. So ſometime after he meeting him, laugh'd at him, and ſaid, the Bacon Hough hath diſſolved the Friendſhip betwixt me and thee. But *Diocles* tells us the Story thus. One ſaying to him, give me your Command, *Diogenes*; he took him along with him, and gave him half an *Obolus* worth of Cheeſe to carry; but he refuſing it, he ſaid, Half an *Obolus* worth of Cheeſe hath diſſolved

ed the Friendſhip betwixt me and thee. Seeing once a little Boy drinking Water out of the Hollow of his Hand, he took his little Diſh out of his Scrip, and threw it away, ſaying; This little Boy hath out-done me in Frugality. He threw away his Bowl alſo, when he likewiſe ſaw another little Boy, after he had broken his Diſh, receiving his Lentile Pottage into a hollow piece of Bread. He would alſo argue that all things are the Gods. And wiſe Men are the Gods Friends, and Friends have all things common; therefore all things are wiſe Mens. Seeing on a time a Woman Proſtrating her ſelf to the Gods after an unſeemly manner, and willing to free her from her * ſlaviſh fear (as *Zoilus* of *Perga* relates) he came to her and ſaid, Art thou not afraid, Woman, leaſt God ſhould ſtand behind thee; (for he fills all places with his Preſence) and ſee thy unſeemly Poſture? He devoted the Picture of a Club-man to *Æſculapius*, which as People threw themſelves down upon their Faces, ran to them and broke their Heads. He was wont to ſay, That the Curſes in the Tragedies were all light upon him; for he was without City, without Houſe, without Country, Poor, a wanderer, and had but one days Proviſion. He often ſaid, he oppoſed

* δεισιδαιμονία

Magnanimity

Magnanimity to Fortune, Nature to Law, and Reaſon to Paſſion. As he was Sunning himſelf one day in the *Craneon*, *Alexander* ſtanding by him, ſaid, Ask of me what thou wilt, and thou ſhalt have it; he anſwered, Stand out of my Light. As one was reading a tedious Diſcourſe, and at laſt diſcloſed the Blank at the end of the Book, he ſaid, Courage my Maſters I ſee Land. When one would prove by a Syllogiſm, that he had Horns, he clapped his Hand to his Forehead and ſaid I feel none. In like manner, when one offered to prove there was no motion, he roſe up and walked about. To one that diſcourſed of the Heavenly Bodies, he ſaid, How long is it ſince thou cameſt from Heaven? A wicked Eunuch having written upon his Houſe, *LET NO ILL THING COME IN HERE*, He ſaid, Which way will the Maſter of the Houſe come in? As he anointed his Feet with Perfumed Ointments, he ſaid, The Perfume goes up from the Head into the Air, but from the Feet into the Noſe. When the *Athenians* adviſed him to be initiated, affirming that ſuch as were admitted to thoſe Secrets, ſhall obtain Preheminence in the Nether World; he ſaid, It would be an abſurd thing, if *Ageſilaus* and *Epaminondas* muſt live in Mire, and

and certain mean Fellows, if but initiated, be in the Islands of the Happy. As he saw Mice creeping upon his Table, he said, Look you here, *Diogenes* also feeds Parasites. When *Plato* called him Dog, he said, Very right, for * I am returned to those that sold me. When one asked him as he was coming out of the Bagnio, Whether there were many Men a Bathing, he answered, No: But to another that asked, whether there was a great Crowd, he said, Yes. *Plato* having defined a Man to be an Animal with two Legs, without Feathers, and having gained great applause thereby, he stript a Cock, and brought him into his School, and said, here is *Plato*'s Man for you: which occasioned him to add to his Definition, *with broad Nails*. To one that asked him what time of Day was best for a Man to eat his Dinner in, he answered, If he be a rich Man, when he will; but if a poor Man, when he can get Meat. Seeing among the *Megaricks* their * Sheep clad with Skins, and their Children naked, he said, It is better to be a *Megarick* Ram, than his Son. To one that hit him with a piece of Timber, and afterwards said have a Care; he said, Dost thou intend to strike me again? He called the Oratours the Waiting-men of the Rabble,

* *He noted* Plato's *return to* Dionsiyus.

* *The Ancients Cloathed their Sheep to save their Wool.* See Varro de re Rustica.

and

and Garlands, the * Buddings out of Glory. Once he lighted a Candle at Noon day, and said Hook for a Man. He stood once under a great Spout of Water, and when they that stood about him much pitied him, *Plato* being there also, said, If you design him any Kindness, go from him, intimating his Vain-glory. As one gave him a blow on the head with his Knuckle, *Hercules* (said he) What a thing have I been all this while ignorant of, that one should walk about with a Helmet on? But when *Midias* struck him on the head with his Knuckle, and said, There is three Thousand Drachmaes upon the Table for thee. The next day he took the * Gamesters Strapping Leathers, and thresh'd him soundly, and then said, there is three Thousand Drachmaes upon the Table for thee. *Lysis* the Apothecary asking him, whether he thought there were any Gods or no; he answered, How can I do otherwise, when I believe thee to be their Enemy? but there are some that say, *Theodorus* said this. When he saw one besprinkling himself with Water, he said unto him, Miserable Wretch! Dost thou not know, that as thou canst not by sprinkling free thy self from the Errours of Grammar, no more canst thou from the Errours of Life. He was used to blame Men

* *Exanthemata, signify also Pimples or Breakings out.* a Pun.

* *Called* Coactus.

I read εὐχῆς for τύχης. with M. *Casaubon.*

Men about their * Prayers, saying, they asked for the good things, that seemed such to them, and not for those that were such indeed. To such as were frighted with dreams, he would say, They took no notice of what they did when awake; but busied themselves mightily about what they fancied in their Sleep. As the Herald proclaimed at the *Olympic* Games, *Dioxippus* wins the day of the men, he said he wins the day of the Slaves, and I of the men. He was very much belov'd of the *Athenians*. Therefore when a young Fellow had broken his Tub, they ordered him to be beaten, and gave him another Tub. *Dionysius* the Stoic, saith, He was taken after the Battle at *Charonea*, and carried away to King *Philip*; and being asked what he was, he said, I am a Spyer out of thy unsatiable Covetousness; upon which he was admired, and set free. *Alexander* once sending a Letter by one *Athlias* to *Antipater* at *Athens*, he being in the Company, said, *Athlias*, (that is miserable) from *Athlias*, by *Athlias*, to *Athlias*. When *Perdicca* threatned him, that if he would not come to him, he would kill him; he said, A great piece of Business, a Fly, or a Spider can do that. He would have had him rather to have threatned him with this; Though I must live

live without thee, I will yet live happily. He would often cry out and ſay, that the Gods had made the way to live very eaſy, but that it was hidden from ſuch as ſought for Comfits and Perfumes, and other ſuch like things; which made him ſay to one who had his Shoos put on by his Man, Thou art not quite happy yet, if he doth not blow thy Noſe for thee too, and that thou mayeſt have done for thee, if thou wilt but cut off thy Hands. Seeing once the * ſacred Remembrancers leading along a Man that had ſtolen a certain Sacrificing Bowl out of the Repoſitory; he ſaid, Do not the greater Thieves lead along the leſſer. Seeing once a young Fellow caſting Stones at a Croſs, he ſaid, Well aim'd Boy, thou wilt hit the mark at laſt. When certain young Fellows ſtood about him and ſaid, We are afraid thou wilt bite us; he ſaid, Never fear it Boys; a Dog won't eat Beets. To one that prided himſelf in a Lyons Skin; he ſaid, Leave off to diſgrace the Coverings of Valour. To one that called *Calliſthenes* happy Man, and mentioned how nobly he was treated by *Alexander*; He is therefore an unhappy Man (ſaid he) that can neither dine nor Sup, but when *Alexander* pleaſes. When he wanted money, he would ſay he would go get his Friends

* ἱερομνήμονες, *which were the ſame with the* ἱερογραμματεῖς, *or* ἀναγραφεῖς. *Their Office was to conſult the Oracles, and to record their Anſwers, and to look after the Sacred Treaſury, &c.*

to pay him ſome, not to give him ſome. As once he filthily abuſed himſelf in the Publick Market-place; he ſaid, O that rubbing ones Stomach would keep away Hunger! As he ſaw a young Man going to Supper with certain great Men, he pluck'd him from them, and brought him away to his Friends, and charged them to ſhut him up. To a finical Young man that asked him a Queſtion, he ſaid, He would not tell him, till he took up his Cloths, and ſatisfied him whether he was a Man or a Woman. To a Youth that play'd at * *Cottabus* in a Bagnio, he ſaid, The better thou doſt it, the worſe. Once at ſupper time ſome threw him Scraps of Bones as to a Dog, and he came and piſt upon them like a Dog, and went his ways. The Orators, and all ſuch as ſought after Fame, he would call Thrice-Men, inſtead of Thrice-wretched. A rich Man without Learning, he would call a Sheep with a golden Fleece. Seeing written upon a Prodigal's Houſe, *TO BE SOLD*, He ſaid, I knew thou wouldſt eaſily ſpew out thy Maſter, thou waſt ſo full of Surfeits. To a young Man that very much complain'd of the multitude of ſuch as came to trouble him, he ſaid, Leave off to make ſigns of an affected uneaſineſs. Of a dirty Bath he ſaid, Where muſt they waſh

* *A certain way of making Muſick by daſhing of Wine againſt the Floor in their Libations.*

wash that wash here? A rude minstrel being discommended by all the Company, he alone commended him, and being demanded his reason, he answered, Because being no better than he is, he yet chuses rather to fiddle than to steal. A Minstrel that was always forsaken by his Company, he saluted thus, Hail Mr. Cock; and when he asked of him the reason of his Salutation, he said, Because when thou tunest, thou raisest every Body up. As many stood gazing upon a young Youth, he stood just before them, and filled his Bosom full of Lupins, and * fell a eating them. And as the Company stared upon him, he said, He wondered how they came to leave looking on the Youth to stare upon him. When a Man that was excessive superstitious, said unto him, I will cleave thy Head in two at a Blow; he said, But I will * sneeze on the left and make thee tremble. As *Hegesius* entreated him to lend him some of his Writings, he said, Thou art a Fool, that when thou wilt not chuse painted Figs, but real ones, wilt yet neglect a real Exercise, and desire a * painted one. To one that upbraided him with his Exile, he said, My Exile, wretched man, was the occasion of my being a Philosopher. Again to another that said, The *Sinopeses* have con-

* I read Ἔκαπτε not ἔκαμπτε.

* Here I read with *Menagius*, πταρὼν for παρών.

* Γεγραμμένην.

demned thee to Banishment; he replied, And I have condemn'd them to stay at home. Seeing once an *Olympic* Victor feeding Sheep, he said, Good sir, you are suddenly past from the *Olympian* to the * *Nemean* (that is feeding) Games. Being asked why the Gamesters were men of no Sense, he said, Because they were built up of Beef and Bacon. He was once very importunate to have a Statue set up for him, and being asked his Reason, he said, I study to be disappointed. As he begged something of one (for he used to beg at first by reason of his great Poverty) he said, If thou ever gavest to any other man, give also to me; but if thou never gavest to any, begin with me. Being once asked by a Tyrant, what sort of Copper was the best to make a Statue of, he said, That sort that *Harmodius* and *Aristogeiton*'s were made of. Being asked how King *Dionys* used his Favourites, he replied, Like bags, for he hang'd up the full ones, and threw the empty ones aside. A new married Man having written upon his House. *THE SON OF JUPITER, HERCULES, THE GALLANT CONQUEROR LIVES HERE, LET NO BAD THING ENTER*; He wrote under it. *THE RECRUITS CAME AFTER THE*

* Νέμειν. In *Greek*, is to Feed. *It is a Pun.*

THE ENGAGEMENT. He would ſay, The Love of Money was the Metropolis of all Evils. Seeing a Prodigal eating of Olives in a Victualling-Houſe, he ſaid, If thou hadſt din'd thus, thou wouldeſt not have ſupped thus. He would ſay, Good men were the Images of the Gods: and that Love was idle mens Buſineſs. Being asked, what was the moſt unhappy thing in humane Life, he ſaid, an indigent Old man. Being asked what ſort of Beaſt bit worſt, he ſaid of Wild Beaſts, a Detracter, and of tame Beaſts, a Flatterer. Seeing once a Centaur very ill drawn, he ſaid, Which of theſe is * *Chiron* (that is the worſt?) Smooth Language he would ſay, was a Sugared Halter. He would ſay, the Belly was the *Charybdis* of ones Livelihood. Hearing once that *Didymon* the Adulterer was apprehended, he ſaid, he deſerv'd to be hanged up * by his Name. Being asked why Gold looked Pale, he replied, Becauſe it hath many lying in wait to catch it. Seeing a Woman riding in a Sedan, he ſaid, The trap is not big enough for the Beaſt. Seeing a Fugitive Servant ſitting upon a * Well, he ſaid, Have a Care young man you do not fall in. When he ſaw a Cloaths-ſtealer in a Bagnio, he ſaid, Art thou come for

* Χείρων. *A Pun.*

* Διδυμοι *are the Teſticles. Another Pun.*

* *There was a Judicature at* Athens, *called* Phrear, *or the Well. This alſo is a Pun.*

* Ἀλειμάτιον and Ἀλλ' εἱμάτιον is another Pun.

* *Aleimation* (that is a little Ointment,) or *All'heimation* (that is some other sort of Garment?) Seeing on a time a Woman hanging upon an Olive-tree, he said, O that all trees bare such Fruit! Seeing one of those that used to strip dead People of their Cloths, he said;

——What dost thou here Friend?
One of the Dead to strip dost thou intend?

Being asked by one, whether he had either a Girl or a Boy to his Servant? he said, No. And he saying to him; if he chanced to dye, who should bury him? he said, He that should have occasion for the House. When he saw a handsome Boy carelessly Sleeping, he punched him with his finger, and said, arise,

Lest as thou sleep'st one run thee in the Back

To one that bought up very costly Provisions, he said,

Thou'lt quickly dye Boy, why dost buy such things?

* περὶ ἰδεῶν.

As *Plato* was discoursing * of abstracted Forms (or Notions) and chanced to name Table-hood and Cup-hood, he said, Good Mr. *Plato*, I see here a Table and a Cup, but can see no Table-hood nor Cup-hood, to which he replied, Thou sayest well, for thou hast indeed Eyes which serve to see a Cup or a Table, but hast not that Intellectualness

ſenſeleſs that muſt diſcern Table-hood and Cup-hood. Being asked, which he thought the beſt time to marry in, he ſaid, Young men ſhould never marry, nor old men ever. Being asked by one what he would take to let him give him a blow on the head with his Knuckle, he ſaid, A Helmet. Seeing a young man finically dreſt, he ſaid, If thou dreſſeſt thy ſelf for the Men, thou looſeſt thy labour; but if for the Women, thou haſt a naughty meaning. Seeing on a time a young man to bluſh, he ſaid, Take heart my Lad; for that is the colour of Vertue. Hearing once one Lawyer impeaching the other of Theft, he condemned them both, ſaying, The one had committed Theft, and the other had loſt nothing. Being asked what ſort of Wine he loved beſt, he ſaid, That which I drink at other Mens Coſt. To one that told him, a great many laugh'd at him, he ſaid, But I am not laugh'd at. To one that ſaid Life was an evil thing, he ſaid, It was not Life that was Evil, but an evil Life. To ſuch as counſelled him to go look for his Servant that was run away, he ſaid, It would be an abſurd thing if *Manes* could live without *Diogenes*, and *Diogenes* could not live without *Manes*. As he was dining upon Olives, and

one presented him with a Cake, he threw it away, and said,

Stranger be gone out of the way of King.

And another time upon the like occasion, he said,

*He lash'd, and * drave along.*

* Ἐλάας. *Signifies both driving and Olives. It is a Pun.*

Being asked what sort of Dog he was, he said, When I am a hungry, I am a *Malteſe* (or Lap-Dog;) but when my Belly is full, I am a *Moloſſian* (or Maſtiff.) Moſt men do not Care to go a hunting with the Dogs they moſt Commend, by reaſon of the great labour in following them, no more are you able to live with me, becauſe you are afraid of my hardſhips. Being asked whether Philoſophers could eat Cakes, Ay (ſaid he) they can eat any thing like other Men. Being asked why Men gave Alms to Beggars, but nothing to Philoſophers, he anſwered, Becauſe they expect to be lame and blind themſelves; but have no hopes of becoming Philoſophers. He once begged an Alms of a very Covetous Man, and ſeeing him backward to give him any thing, he ſaid to him, Friend I beg of thee for my Nouriſhment, and not for my Funeral.

Funeral. Being once twitted with having coined falſe Money, he ſaid, Time was when I was ſuch a one as thou art; but thou wilt never be ſuch a one as I now am. And to another that upbraided him with the ſame thing, he ſaid, I once piſt a Bed too, but I don't now. Coming once to *Myndos*, and ſeeing their Gates very large, and their City but ſmall, he ſaid, You Men of *Myndos*, I adviſe you to ſhut up your Gates for fear your Town ſhould run out. Seeing once a Stealer of Purple apprehended in the very Act, he ſaid;

Strong Fate, and Purple Death hath on thee ſeiz'd.

When *Craterus* once invited him to come to live with him; he ſaid, I had rather lick Salt at *Athens*, than live on the moſt delicious Fare with *Craterus*. As once he accoſted *Anaximenes* the Oratour, who was a very fat Man, he ſaid to him, Give us poor folks ſome of you Belly; for thereby you will both eaſe your ſelf, and benefit us. As he was once in the midſt of his Harangue, he held out a piece of hang'd Meat, and diverted the Audience. At which when *Anaximenes* was much enrag'd; he ſaid, An *Obolus* worth of hang'd meat hath ſpoiled *Anaximenes*'s Speech. Being once

once upbraided with having eaten his victuals in the Market-place, he answer'd, Why, it was in the Market-place that I was Hungry. Some ascribe this also to him, That *Plato* seeing him washing of Herbs, came to him, and said softly in his Ear; Hadst thou made thy Court to *Dionysius*, thou hadst not needed to have washed Herbs; and that he answered him again as softly, If thou wouldst have washed Herbs, thou wouldst not have made thy Court to *Dionysius*. To one that told him, that most People laughed at him, he said, Perhaps the Asses laugh at them: But neither do they heed the Asses, nor I them: when he saw a young Youth addict himself to Philosophy, he said, It is bravely done of thee, to divert the Lovers of thy Body to the Beauty of thy Mind. As one was admiring the great number of * Votive Tables hung up in the *Samothracian* Temple, by such as had escaped Shipwrack; he said, There would have been a great many more, if every one that was cast away had hung up one. But there are some that say, this was spoken by *Diagoras* the *Melian*. To a very hand-some young Youth that was going to a Banquet, he said, Thou wilt come worse back. But when he came back, he said to him the next day; I am come back, and am never

* *They were the Pictures of Men in Shipwrack.*

never the * worse: he said, Thou art not become *Chiron* (that is worse) but *Eurytion* (that is wider) He once beg'd of one a thing very difficult to be granted him; and the Party said to him; Ay, if you can perswade me to it; he answered, If I could have perswaded thee, I would have bidden thee hang thy self. When he was coming back from *Lacedæmon* to *Athens*, a certain Man asked him whither he was going and whence he was coming? he answered, I am coming from Manland, and going to Womanland. As he was returning from the *Olympick* Spectacles, and one asked him, Whether there was a great Croud there; he said, there was a very great Croud, but a few Men. He compared Prodigals to Fig-trees that grew upon a steep Precipice, of whose Fruit a Man never tastes, but the Crows and the Vultures eat them. When *Phryne* the great Curtezan had set up a Golden *Venus* at *Delphi*, he wrote these words upon her. *BY THE INTEMPERANCE OF THE GREEKS.* As *Alexander* once stood by him and said, I am *Alexander* the great King; he replied, And I am *Diogenes* the Dog. Being asked what he did to be called Dog; he said, I wag my tail to those that give me any thing; I bark at

* Chiron *is in* Greek, *Worse, and the name of a Centaure, and* Eurytion, *the Name of a Man.*

at those that give me nothing, and I bite those that do me harm. As he was picking of Figgs off a certain Fig-tree, the Keeper said to him, there was a Man hang'd on that Tree two days ago; he replied, Then I will Purify it. Seeing an *Olympick* Victor often fixing his Eye upon a Curtezan; he said, Do you see how this Ram of * *Arimanes* hath his Neck twisted about by a poor paltry Wench? He would say, Beautiful Curtezans were like poysoned Meat. As he was eating his Dinner in the Market-place, those that stood about him often called him Dog; but he said unto them, You are the Dogs that stand about me while I am Eating. When two effeminate Persons went to hide themselves from him; he said, You need not fear me, a Dog won't eat Beets. Being asked about a Boy that had been Debauched, whence he was; he said, From * *Tegea*. When he saw an unskillful Gamester practising Physick; he said to him, What dost thou mean? Dost thou design to cast them down now, that formerly won the Field of thee? Seeing a Son of a Common Woman throwing a Stone among a Crowd; he said, Have a Care Boy least thou hit thy Father. When a Beautiful Boy shewed him a Sword that had been presented him by his Minion; he said, It is a very fine

* *That is of* Mars, *who was so called by the* Assyrians.

* Τέγος *Is a House of Vice, and* Tegea *an* Arcadian *City; and so it is a Pun.*

fine Sword, but it hath a dirty Handle. As some were commending those that had given him something; he said, But you don't commend me, who was worthy to receive it. When one demanded back his Mantle of him: he said, If thou gavedst it to me, I will keep it; but if thou didst but lend it; I will use it. One that had been a supposititious Child telling him he had Gold in his Mantle, he said, Very right, and that is the reason I supposite it (or lay it under me,) when I sleep. Being asked what advantage he had by Philosophy; he answered, If nothing more, yet to be prepared for every Fortune. Being asked whence he was, he said, I am a * *Cosmopolite.* When some offered Sacrifice that they might have a Son, he said to them; but you offer no Sacrifice for his Qualifications. As on a certain time he was desired to contribute to an *Eranos* (or charitable Collection,) he said to the *Eranarches* (or overseer of the Collection.)

* *Or a Citizen of the World.*

* *Spoil whom thou wilt, from* Hector *keep thy Hands.*

He would say Curtezans were Queens to Princes; for they could beg what they pleased of them. When the *Athenians* had voted *Alexander* to be the God *Bacchus*, he said to them, I pray make me *Sarapis*. To one that upbraided

* *I suppose he turned* E'ναεῖζε *into* E'ρανίζε *to make a Joke of it.*

braided him for going into unclean places, he said, The Sun goes into Jakes, and yet is not defiled. As he supp'd in the Temple, and had pieces of * foul Bread set before him, he took them up and threw them away, saying, No foul thing should come into the Temple. To one that told him, Thou knowest nothing at all, and yet pretendest to be a Philosopher; he said, If I do but pretend to Wisdom, even that is to Philosophize (or affect Wisdom.) To one that commended his Child to his Tuition; telling him, he had most excellent Parts, and a most towardly Disposition; he said, What need hath he then of me? He said, That those that discours'd well, and acted not accordingly, were nothing better than a Harp. For that had neither Hearing nor Sence. He crouded once into the Theatre as others were coming out, and being asked his Reason for it; he said, Opposition is the Study of my whole Life. Seeing on a time a young Man making himself look like a Woman, he said, Art thou not ashamed to contrive worse for thy self than Nature hath done for thee? For she hath made thee a Man; but thou wouldest force thy self to be a Woman. As he saw a simple Fellow tuning of an Instrument, he said to him, Art thou not ashamed to

* *That is, Course Bread.*

to tune Sounds upon a piece of VVood, and leave thy mind untuned for Life? To one that ſaid to him, I am not fit for the Study of Philoſophy; he ſaid, VVhy doſt thou live then, if thou doſt not care to live well? To one that deſpiſed his own Father, he ſaid, Art thou not aſhamed to deſpiſe him upon whom thou valueſt thy ſelf. Seeing a handſome young man with mean Diſcourſe; he ſaid, Art thou not aſhamed to draw a leaden Sword out of an Ivory Scabbard? Being upbraided with having drunk in a Tavern, he ſaid, I am trimmed in the Barbers Shop too. Being twitted with having received a mantle of *Antipater*; he ſaid,

The Gods fam'd gifts muſt not be caſt away.

To one that ſhoved a piece of Timber upon him, and then ſaid have a Care Sir, he ſtriking him with his Staff, ſaid, Have thou a Care. To one that very earneſtly importun'd a Curtezan; he ſaid, miſerable Fellow! Why wouldſt thou obtain that of her, which thou hadſt better be without? To one that perfumed himſelf, he ſaid, Have a Care leaſt the ſweet Scent of thy Head make thy Life to ſtink. He would ſay, Servants were ſlaves to their maſters, and bad men to their Luſts. Being

ing asked why Slaves were called Ἀνδράποδα (which is as much as to ſay, *Footmen*,) he ſaid, Becauſe they have Feet like Men, but Souls like thine, that askeſt me that Queſtion. Once he begged of a bad Husband a whole *Mina*, and he asking him why he begged but an *Obolus* of other Men, but of him a *Mina*; he ſaid, Becauſe I hope to receive of others again: But whether I ſhall receive any more of thee or no,

——*Lies wholly in the Knees o'th Gods.*

Being told that he begged, but *Plato* did not; he ſaid, *Plato* begs too, but,

Holding his Head near,
Leſt others overhear.

Seeing once an unskilful Archer Shooting, he ſat down juſt by the Mark, and ſaid, Leſt he hit me. He would ſay, Lovers miſt of their Pleaſure. Being asked whether Death was an evil thing, he ſaid, How can that be an evil thing, that we cannot feel when it comes? To *Alexander* ſtanding by him and ſaying; Doſt thou not fear me? What art thou (ſaid he) a good thing or a bad? He replied a good: Who then (ſaid he) would fear a good thing? He was wont to ſay, That Learning was Sobriety to the young.

Conſo-

Conſolation to the Old, Riches to the Poor, and an Ornament to the Rich. To *Didymon* the Whoremaſter, as he was medicating of a young Womans Eye, he ſaid, Have a Care, leaſt while thou art medicating the Maids Eye, thou vitiate the * Pupil. As one told him that his Friends were Plotting againſt him, he ſaid, What ſhall a Man do, if he muſt uſe his Friends and his Enemies alike? Being asked what was the moſt becoming thing among Men? he anſwered, Aſſurance in Converſation. Coming once into a School-maſters Houſe, and ſeeing a great many painted Muſes, and but a few Scholars; he ſaid: *With the Gods, Mr Schoolmaſter, you have a great many Scholars. He was uſed to do every thing in publick view, that related either to *Ceres* or to *Venus*. And was wont to form ſuch concluſions as theſe. If there be no abſurdity in eating ones Dinner, neither is there in eating ones Dinner in the Market-place. But there is no abſurdity in eating ones Dinner: There is therefore no abſurdity in eating ones Dinner in the Market place. And as he very often * polluted himſelf in the publick View, he would ſay, O that I could aſſwage my Hunger by rubbing my Stomach! There are ſeveral more ſayings of the like Tendency, attributed to him, which would be long here to relate, they being ſo many.

* Κόρη and Pupilla *ſignify a Virgin as well as the Eye-ſight. This is therefore a Pun.*

* Σὺν Θεοῖς, *with the Gods may ſignify by the help of the Gods, and ſo it is a Pun.*

* Χειρυργῶν.

He ſaid there was a twofold Exerciſe, the one of the Mind, and the other of the Body. That the later of theſe created in the Mind ſuch quick and agile Phantaſies in the time of its Performance, as very much facilitated the acts of Vertue. But that the one could not be compleat without the other, (no more than Health could be without Strength,) whether we regard the Body or the Mind. And he gave Reaſons to prove how eaſy it was to paſs from Corporal Exerciſe to Vertue. For that we ſee what a ſtrange agility of Hand ordinary Artizans attain to by their Aſſiduity, as well in the Mechanick as other common Trades. And what a Pitch both Harpers and Gameſters arrive to by their continual Labour and Application. And he doubted not to ſay, That if they would have diverted that Exerciſe to their Mind, their Labour would have proved both profitable and ſucceſsful. For he ſaid, That as nothing in Human Life could be well done without much Exerciſe, ſo that alone was able to maſter any thing. Thoſe therefore whom want of Knowledge rendred unfortunate (he ſaid) ſhould lay aſide uſeleſs Labours, and take upon them thoſe that agreed with Nature, that ſo they might live a happy Life. For that the very Contempt of Plea-

Pleaſure when attained to by long meditation was moſt delectable. And as thoſe that have been accuſtomed to live Voluptuouſly, had great regret in paſſing over to a contrary Courſe; ſo thoſe that had been exerciſed to the contrary, did with great Pleaſure deſpiſe Pleaſure. Thus he uſed to Diſcourſe, and thus appeared to have been his Practiſe: So that he might well be lookt upon as a Coyner of falſe Money, while he aſſigned nothing to Law in compariſon of what he did to Nature: Affirming himſelf to follow the ſame Form of Life with *Hercules*, as preferring nothing before Liberty: And ſaying, All things were wiſe Mens own: Forming ſuch Concluſions as were before mentioned, *viz.* All things are the Gods own: The Gods are wiſe Mens Friends: Friends have all things common: Therefore all things are wiſe Mens own. As to Law, he ſaid; it was not poſſible to * ſupport Gentility and Greatneſs without it: For (ſaid he) out of a City there is no uſe of * Gentileneſs: A City is a thing of Gentileneſs: Without Law there is no uſe of a City: Therefore Law is a thing of Gentileneſs. He would Droll upon Families, Great Names and ſuch kind of things, calling them the Varniſhes of Vice; and would ſay there was no rightful Republick, but

* Πολιτεύεσθαι.

* Ἀστίου.

that of the whole World. He said also that Women ought to be common, affirming that true Marriage was nothing else, but for a Man to get a Woman in the mind to let him lye with her: And that therefore the Children ought to be common also: And that there was nothing amiss in taking a thing out of a Temple, or in tasting the Flesh of certain forbidden Animals: And that there was no impiety in eating even the Flesh of Men, as was evident from the Practise of some forreign Parts. And he affirmed that according to sound Reason, All things were in all things, and for all things: For there was *Flesh in Bread, and Bread in Salad: And that the smallest parts are in all things drawn in and exhaled forth by certain insensibly Inlets and Outlets; as he *fully proves in his *Thyestes*, (if those Tragedies be his, and not his Disciples, *Philiscus* of *Ægina*, or *Pasiphon*'s Son of *Lucian*, who as *Favorinus* in his various History relates wrote after his Decease.) Musick, Geometry, Astronomy and other such things he wholly slighted, as but useless and unnecessary Studies.

* *Nota bene.*

*Laercius *was an* Epicurean.

His greatest Talent lay in sudden Repartees, as is manifest from what hath been already spoken. He also bore his own Sale with great Generosity: For a

he ſailed to *Ægina* and was taken by certain Pirates commanded by one * *Scirpalus*; he was carried away to *Crete* and there expoſed to Sale. And as the Cryer demanded of him what he could do, he replyed; I can govern Men: And pointing to a certain *Corinthian* whom he ſaw to be in good Habit, (he being the above mentioned *Xeniades*,) he ſaid; Sell me to this man: For he hath need of a Maſter. *Xeniades* then bought him and carried him away to *Corinth*, and gave him the Charge of his Children, and entruſted him with the care of his whole Houſe. And he demeaned himſelf ſo well, that his Maſter ran about the Town and ſaid: A good *Dæmon* is come to my Houſe! *Cleomenes* in a Treatiſe called his *Pedagogicon* ſaith, his Followers would fain have ranſomed him; but he called them ſimple Men, and ſaid; Lions were not Servants to thoſe that fed them, but thoſe that fed them were Servants to them: For that fear was the Property of a Servant, but wild Beaſts kept men in fear. He had in him a very ſtrange faculty of perſuaſion, inſomuch that he would take whom he would with his Converſation.

* Tully *calls him* Harpalus.

It is related, how one *Oneſicritus* an *Ægineſe* having two Sons, ſent the younger

of them by name *Androſthenes* unto *Athens*, who when he had heard *Diogenes* Diſcourſe tarried there with him: And that thereupon he ſent his elder Son alſo (being the before named *Philiſcus*) and that *Philiſcus* alſo was detained there. And yet in the third place, the Father himſelf went, and was alſo joyned in Philoſophy with his Children: So great a Charm there was in the Diſcourſes of *Diogenes*. There heard him alſo *Phocion* Sirnamed the Good and *Stilpon* of *Megara*, and many other * Perſons of great Quality. He is ſaid to have died at about ninety years of Age: But there are different accounts of his Death. For ſome ſay, that upon eating a raw * *Pourtrel* he was taken with the Griping of the Guts and ſo died: But others ſay, he held in his Breath until he died, of which number is *Kerkidas* the *Megapolitan* (or Cretan as others call him) ſaying in his *Meliambicks* thus:

* Ἀνδρῶν πολιτικοί.

* *Here read with* Menagius Πολύποδα *for* Βοὸς πόδα, *which is a Neates foot.*

That Sinopeſe *is no more what he was,*
Feeding abroad, with Staff and folded Pal
He clapt his Lips to's Teeth and bit his Brea
And flew to Jove: *So now* * Diogenes
Thou art Joves *Son indeed and Heavens D*

* *His name ſignifies ſprung of* Jupiter.

Othe

Others ſay, that as he went to ſhare a *Pourcontrel* among the Dogs, they bit him by the Ligament of his Leg, whereof he dyed. But his familiar followers (as *Antiſthenes* relates in his Succeſſions) were of the opinion that he dyed by holding in his Breath. For he then paſſed his time in the *Craneon* (which is a place for publick Exerciſes before *Corinth*) where his Diſciples according to their Cuſtom, coming unto him found him cloſely wrapt up in his Mantle, and not believing him to be aſleep (for he was not of a ſleepy nor drowſie Temper) they opened his Mantle and found him expired. And they believed he had done this from a great deſire he had now to ſteal privately out of the World. Whereupon (they ſay) there aroſe a ſtrong Conteſt among his Followers, who ſhould have the burying of him: Yea, that it went ſo high as to come to blows: But that at laſt their Parents and Governours coming in, he was by them interred by the Gate that leads to the *Iſthmus*. They alſo ſet a * Pillar upon his Grave, and upon that a Dog of *Parian* Marble. And afterwards his Citizens honoured him with Statues of Copper, and wrote upon them thus:

* *Alterwiſe: Tomb Stones were Origina Altars.*

Copper decays with time, but thy Renown,
Diogenes, *no age ſhall e're take down:*
For thou alone haſt taught us not to need,
By thinking that we do'nt: And haſt us freed
From cares; and ſhew'd the eaſy way to Liſe.

There is alſo this of my own upon him in the Prokeleuſmatick Meaſure:

Diogenes, *what made thee take thy flight*
To th' Netherlands: *It was a mad Dogs bit.*

But ſome others ſay, that as he was dying he gave a great Charge to thoſe about him, to caſt him out unburyed, that every Beaſt might have part of him: Or elſe to throw him into a Ditch and cover him with a little duſt: But others that he deſired to be flung into the River *Iliſſus*, that he might benefit his Brethren there. *Demetrius* in his Treatiſe of Namesakes ſaith; that *Alexander* dyed at *Babylon*, and *Diogenes* at *Corinth* upon the very ſame day. He was an Old man in the Hundred and *Fourteenth *Olympiad*. And there go about theſe Books of his: His Dialogues: His *Kephalion*: His Fiſhes: His Jay: His Leopard: His Commons of *Athens*: His Republick: His Art of Morality: His Treatiſe of Riches: His Love Diſcourſe:

* *So* Jo. Meurſius *amends it: it was Thirteenth in the Copy.*

Diſcourſe: His *Theodore*: His *Hyppias*: His *Ariſtarchus*: His Treatiſe of Death: His Letters: His ſeven Tragedies, *viz.* His *Semele; His *Thyeſtes*; His *Hercules*; His *Achilles*: His *Medea*; His *Chryſippus*; His *Oedipus*. But *Soſicrates* in the Firſt Book of his Succeſſions and *Satyrus* in the Fourth of his Lives ſay, there is nothing of *Diogenes*'s extant. And *Satyrus* adds further that thoſe trifling Tragedies were written by *Philiſcus* of *Ægina*, *Diogenes*'s Follower. But *Sotion* in his ſeventh Book, ſaith that theſe following were the only things *Diogenes* ever wrote: Of Vertue: Of Good: A Diſcourſe of Love: The Beggar: *Tolmæus*: The Leopard: *Caſander*: *Kephalion*: *Philiſcus*: *Ariſtarchus*: *Siſyphus*: *Ganymedes*: His ſayings: His Letters.

* So I read for Helena out of Athenæus.

There have been in all five *Diogeneſes*: The Firſt was *Diogenes* of *Apollonia*, the Naturaliſt: His Book began thus: *Now I am to begin my whole Diſcourſe, I think it my Duty to render the beginning of it indiſputable.* The Second was he of *Sicyon*, who wrote of the Affairs of *Peloponneſus*. The Third was this *Diogenes*. The Fourth was a *Stoick*, born at *Seleucia*, but named the *Babylonian* by reaſon of the Vicinity. The Fifth of *Tarſus*, who wrote about Queſtions in Poetry which he attempts

tempts to resolve. But the Philosopher *Diogenes*, *Athenodorus* saith in the eighth Book of his Walks, to have always appeared with a Shining Countenance, by reason he used to anoint himself often.

The LIFE of

MONIMUS.

MONIMUS was born at *Syracuse*, he was a Disciple of *Diogenes*, and a Servant of a certain Banker of *Corinth*, as * *Sosicrates* relates. *Xeniades*, who had bought *Diogenes*, coming very often to see him, and telling him of his rare Perfections, as well in Conversation as Behaviour, brought *Monimus* at last to be passionately in Love with the Man. For he presently began to feign himself Mad, and flung about the Change Money, and all the Silver that was on the Board. Insomuch that his Master was glad to part with him. Upon which he presently betook himself to *Diogenes*. He also often followed

* *So I read for* Socrates.

followed *Crates* the *Cynick*, and kept much Company with ſuch kind of Men; which help'd to confirm his Maſter in his Opinion, that he was Mad.

And he afterwards became a Man of good account, inſomuch that *Menander* the famous Comœdian made mention of his Name; for in one of his *Drama's* called *Hippocomus*, he ſpoke thus:

O Philo, Monimus *was very wiſe,*
Although of ſmall eſteem, few ſuch can prize:
Not Maſter of one Scrip; for he had three,
(A rich Philoſopher indeed!) yet he
Uter'd no Sentence grave like a deep fellow,
Like KNOW THY SELF, *which Vulgar*
ſages bellow;
But was above ſuch toys: For he ſaid that
Conceited thoughts begot conceited Chat.

This Man was of a Genius ſo ponderous that he ſlighted Praiſe, and wholly made after Truth. He compoſed certain Ludicrous Tracts, in which he privately couched very ſerious things. He wrote alſo two Treatiſes of the Inclinations, and one Perſwaſive.

The

The LIFE of

ONESCRITUS.

SOme say that he was of *Ægina*: But *Demetrius* of *Magnesia* saith, he was an *Astypelæan*. He also was one of *Diogenes*'s Prime Disciples. And he seemed to have something in him that made him very much to resemble *Xenophon*. For *Xenophon* followed *Cyrus* into the Wars, and he *Alexander*. *Xenophon* wrote the Institution of *Cyrus*, and he the Education of *Alexander*. *Xenophon* wrote the Encomium of *Cyrus*, and he the Encomium of *Alexander*. He is very like him also in his Style, and differs not from him, but as the Copy from the Original. *Menander* also surnamed *Drymos* the famous Admirer of *Homer*, was a Disciple of *Diogenes*, and *Hegesæus* surnamed *Cloius* and *Philiscus* of *Ægina*, as we told you before.

The

The LIFE of

CRATES.

CRATES was the Son of *Aſcandes*, and a *Theban* Born: He alſo was one of the prime Diſciples of the *Dog*. But *Hipobotus* ſaith he was not the Diſciple of *Diogenes*, but of *Bryſon* the *Achæan*. There go about theſe Verſes of his, made after a Traveſty faſhion.

I'th' midſt o'th' Land of Vana Gloria,
There is a Citty called Scrippia:
A Town it is both fair and fat Sir,
Well fenced round; but nothing hath Sir.
Into this doughty Town dare enter,
Neither ſir Fop, nor ſir Lick-Trencher.
Nor yet your Liquoriſh Fool that barters
His Coin and Health for Whores hind Quarters.
It's ſtor'd with Onions, Figs, and Garlick,
With Scraps of Bread, it knows no fare like.
For theſe the Neighbours do not ſwagger,
Nor huff and ding, and draw the Dagger:
They have no Cut-throat Sparks to guard 'em,
Nor Fame, nor Pence for to reward 'em.

There

There is also his much talk'd of Diary, which is as followeth.

* So Casaubon *and* Menagius: *It is ten in the Copy.*

Write pay'd my Cook ten Mina, *very right,*
*Item * five Talents to my Parasite.*
A Drachm to th' prating Doctor, and no more.
Sirra! set down a Talent to my Whore.
Just nothing to my scurvy Counseller:
Three Half-pence to my wise Philosopher.

He was wont to be termed the Door-opener, because he would go into every Bodies House, and give them free advice. There are also these Verses of his.

Those sacred Truths I learnt by help Divine,
Or my own Toil; those only I call mine.
Th' Estate I once both fair and large believ'd,
I am of that by Vanity bereav'd.

He said also he had got by Philosophy;

A Peck of Lupins, and to care for nought.

There also goes about this Distick of his.

Fasting or length of time Loves Fires will chill;
If that won't do the work, a Halter will.

He flourished about the three and thirtieth

tieth Olympiad. *Antisthenes* saith in his Successions, that upon seeing of *Telephus* in the Tragedy carrying a little Basket about the Stage, and looking very mean and poor, he had a violent Impulse upon his mind, to turn *Cynick* Philosopher. And that having converted his whole Patrimony into Silver (for he was a Man of the first rank) and amassed together the Sum of about a Hundred, or two Hundred Talents, he distributed them among his fellow Citizens; and himself became so austere a Philosopher, that *Philemon* the Comedian had taken notice of him in one of his Plays. For he saith,

Crates, *that he might hardy be, put on*
A Cloak in Summer time, in Winter none.

But *Diocles* saith, that *Diogenes* perswaded him to turn his Lands into Commons, and if he had any Money, to fling it into the Sea, (As to *Crates*'s House, it had been long before demolished * by *Alexander*, and his Wife *Hipparchia*'s by *Philip*.) And as any of his Kindred adressed themselves to him in order to disswade him from it, he would many times run after them with his Staff; for he was very high mettled. But *Demetrius* of *Magnesia* saith, He setled his Money upon

* *I insert here* Κατεσκάφη with *Menagius*.

a

a certain Banker in Truſt, agreeing with him, That if his Children ſhould prove to be * common Men, he ſhould pay it to them; but if they chanced to be Philoſophers, he ſhould diſtribute it among the Commonalty of the Town: reckoning they would have occaſion for nothing if they proved Philoſophers. *Eratoſthenes* ſaith, that he having a Son by *Hipparchia* (of whom we ſhall ſpeak more anon) whoſe Name was *Paſicles*, aſſoon as he was arrived to years of Maturity, he brought him to his Servant-maids Apartment and told him: That was his * Fathers way of wedlock: And that the Adulterers in the Tragedies had Exiles and Stabbings for their pains, and the Whore-maſters in the Comedies did by their Debauchery and Drunkenneſs make themſelves mad. *Crates* had alſo a Brother named *Paſicles* and a Diſciple of *Euclid*. *Favorinus* in the ſecond Book of his Memoires relates a pleaſant ſtory of him: For he ſaith, that as he was interceding with the Maſter of the Games for a certain Perſon that had committed a fault, inſtead of his Knees he touched his Lips: At which he being much enraged, What's the matter with thee (ſaid he) are not thy Lips thine as well as thy Knees? He was uſed to ſay, it was impoſ-

* Ἰδιώτ.

* Clement of Alexandria ſaith, he called it Κυνογαμίαν, or Dog-Wedlock. See Menagius's Notes.

ible

ſible to find a man without ſome Fault; But that it was with the beſt of Men, much as it was with a Pomegranate, in which there would be ſome Grain or other rotten. Having once quarrelled with *Nicodromus* the Harper, and he having given him a Black and Blew Eye, he hung a Scrowl of Parchment before his Forehead, having written upon it, **NICODROMUS FECIT.*

* *As if he had been a Carver or Painter.*

He would ſet himſelf induſtriouſly to rail at the common Whores, that he might exerciſe himſelf to bad Language. As *Demetrius Phalereus* had ſent him ſome Bread and Wine, he ſpoke diſdainfully of him, and ſaid; O that the Springs would afford me Bread too! From whence it is plain, that he was uſed to drink Water. Being reproved by the *Athenian Aſynomi* (or Cenſors) for wearing linnen Garments, he ſaid, I will ſhew you *Theophraſtus* himſelf clad in Linnen. But they not believing him, he brought them into a Barbers-Shop, and ſhewed him to them as he was Trimming. Being once ſcourged by the Maſter of the Games at *Thebes* (ſome ſay it was done at *Corinth* by *Euthycrates*) and being dragged along by the Heels, he ſhewed his Unconcernedneſs by repeating over the following Verſe.

* *He hawl'd him by the Leg o're Heavens Sell.*

* *It is spoken of Vulcan in* Homer, *who was thrown down from Heaven by* Jupiter, *and fell in the Island* Lemnos.

But *Diocles* saith, he was dragg'd along by *Menedemus* of *Eretria*. For he being a handsome Fellow, and believed by many to be very obliging to *Asclepiades* of *Phlius*, *Crates* clapped his hand upon his Buttock, and said, Is *Asclepiades* within? At which *Asclepiades* being extreamly nettled, dragg'd him along by the heels, as was above related; upon which he rehearsed the verse above-spoken. Moreover *Zeno* the *Cittiean* in his Book of Sayings, tells us, he one while sewed an old Sheeps Skin to his Mantle to render himself the more disfigured. He was also of a very disagreable Aspect, and therefore was much laugh'd at when he exercised: But he would often lift up his hands and say, Take Comfort *Crates* in thy Eyes, and the other Parts of thy Body, and thou shalt one day see these People that now deride thee, shrivel'd up with Age and Sickness, and Praising thee, but condemning themselves for their Slothfullness. He was used to say, A Man should study Philosophy so long, until Leaders of Armies appeared to him to be but Leaders of Asses. He would say,

Those

hoſe Men that converſed with Flatterers ere in as forlorn a condition as Calves in e Company of Wolves: For that neither f them had their Friends about them, but the contrary ſuch as lay in wait for ir Deſtruction. When he perceived mſelf to be dying, he chanted this ver to himſelf.

Dear Hump-back now thou go'ſt
Unto the Nether Coaſt:
Thou'ſt lived of the moſt.

For he was now grown crooked rough Age. To *Alexander*, asking him ether he was deſirous he ſhould rebuild s Native City or no, he ſaid no, what do? It may be another *Alexander* will me and deſtroy it again: He added oreover, that he for his Part had Pover- and Obſcurity for his native City, which e was ſure could never be taken by For- ne, and that he was a Citizen of *Dioge-* i, that could never be ſupplanted by vy. *Menander* makes mention of him a certain Comedy of his, named the *wins*, in theſe words,

Thou ſhalt go rambling with me all thy Life,
Mantled about like Cynick Crates *Wife.*

nd again the ſame Author ſaith this of hi m.

He ſet his Daughter out to hire,
And gave them thirty days to try her.

The LIFE of METROCLES.

METROCLES was his Diſciple and Brother to *Hipparchia*; who being formerly a Hearer of *Theophraſtus* the *Peripatetick*, was of ſo abaſht a Temper, that he happening once in the midſt of an Exerciſe to break Wind backwards, he went home and lock'd himſelf up, reſolving never to come abroad any more. Which when *Crates* had underſtood by a Friend, he went at his requeſt to give him a viſit, having firſt filled his Belly with Lentile Pottage for the nonce. He then began to perſwade him by many Arguments that he had committed no abſurdity at all: For it would have been like a Prodigy, if he had not diſcharged the Wind according to its natural Courſe. And in the cloſe of all he let fly himſelf, and thereby put him in heart again, comforting him by the Similitude of the two Facts. From that time forward he became his Auditour, and was a very able Man in Philoſophy. As he was once burning his own Writings (as *Hecato* tells

in the first Book of his Sayings) he rehearsed over the following Verse.

These are the Phantomes of my younger Dreams.

As who should say, they are but meer Whimsies. Some say, that as he was committing to the Flames the Lectures of *Theophrastus*, he said over this Verse.

Vulcan come quick * Thetis *hath work for thee.*

He was wont to say, there were some things that might be purchased with Money, as a House: and others that must be bought with long time and hard Labour, as Learning? Also that a great Estate was a mischievous thing to one that could not wisely manage it, He died of old Age stifling himself. His Disciples were *Theombrotus* and *Cleomenes*: *Theombrotus's* was *Demetrius* of *Alexandria*, and *Cleomenes's Timarchus* of *Alexandria*, and *Echecles* of *Ephesus*: Of which *Echecles* was also a Hearer of *Theombrotus*, and of him *Menedemus*, of whom we shall treat hereafter. *Menippus* of *Sinope* was also a Man of note among them.

* Meric Casaubon *thinks* Thetis *here alludes to the first Syllable of* Theophrastus: *But I believe he meant Water by* Thetis, *and that he insinuated the Weakness and insipidness of those Writings he committed to* Vulcans *Discipline.*

The LIFE of *HIPPARCHIA.*

HIPPARCHIA also the Sister of *Metrocles* was caught by his

Discourses: And they were both of them of *Maronea*. And she fell passionately in Love with *Crates*, and with his Conversation, and way of Living, not regarding any one of her Suitors, nor either Wealth, Parentage, or Beauty: But *Crates* was all these to her. Nay she threatned her Parents, she would make away with her self if she might not have him. *Crates* therefore being earnestly entreated by her Parents to perswade the Girl against it, did all he possibly could. And at last finding he could not perswade her; he stood up, and set down all his Implements before her, and said to her here is your Bridegroom, and here is his Estate. Consider now how you will like these things; for you are no Companion for me, if you cannot follow my course of Life. The Girl chose so to do, and immediately took up the same habit with his, and went about with him, and would both lye with him, and * go to Suppers with him in open view. She went once to the House of *Lysimachus* to a Banquet, where she ran down *Theodor*, surnamed the *Atheist*, by propounding this Sophism to him. That by doing whereof, *Theodor* cannot be said to commit Injury; neither can *Hipparchia* by doing it be said to do Injury; But *Theodor* by beating of himself,

* *Note, the Grecian Women were not allowed to go to Feasts, or to eat with Men.*

ſelf, cannot be ſaid to commit Injury. *Hipparchia* therefore by beating *Theodor* cannot be ſaid to Commit Injury. But he anſwered nothing to what ſhe had ſaid, but began to pull up her Coats. But *Hipparchia* was neither put out of Countenance, nor any way diſcompoſed by it, as in ſuch caſes Women are uſed to be. But on the contrary, when he ſaid to her,

——*Who's this that's hither come,*
** Leaving her Shuttle in the Loom?*

She preſently replied; *It is I, Theodor.* Doſt thou really think I have provided ill for my ſelf, if I have employed the time I ſhould have ſpent at my Looms in the getting of Knowledge? Theſe and a Thouſand more ſuch things are ſaid of this Woman Philoſopher.

* *Women in ancient times were the only Weavers.*

* There goes about a little Book of *Crates's*, it being his Epiſtles, in which he ſhews himſelf to be a very excellent Philoſopher: His Stile is ſometimes very like unto that of *Plato*. He wrote alſo certain Tragedies, in which he maintains the ſublimeſt Character of a Philoſopher. Of which this that follows is an Example.

* *This paſſage ſhews that the Lives of* Metrocles *and* Hipparchia *are to be included in that of* Crates, *and therefore* Menagius's *Corrections may be here ſpared.*

One Houſe my Home ſhan't be;
Nor one Town my Country;
But every Houſe my Home,
My Country where I come.

He died a very old Man and was buried in *Bœotia*.

The LIFE of

MENIPPUS.

MENIPPUS also was a *Cynick* Philosopher, being by descent a *Phœnician*, and as *Achaicus* tells us in his Ethics, a Servant. But *Diocles* saith, his Master was of *Pontus*, and that his name was *Baton*. And his unsatiable Covetousness rendring him a most indefatigable Beggar, he got so much Money at last as to make himself a Freeman of *Thebes*. There is nothing in him that deserves much remark. But his Books are very well fraught with matter of Laughter, and are in some respects equal to those of *Meleager*, who was his Contemporary. *Hermippus* saith, he was called, and really was, a * Day-usurer. For that he was used to lend upon Interest to poor Seamen, and to take their Pledges. Insomuch that he amassed together a very considerable sum of Money. But at last a Plot was laid against him, and he was robbed of it all; upon which he grew so discontented, that he hang'd himself.

* Ἡμερησιοδανειστής.

And

And I have diverted my ſelf with him as followeth.

Menippus *you may know the* Cretan *Curr,*
But Syrian *Born, and the Day-uſurer,*
(So was his name,) How Theban *Thieves had broke*
His Houſe by Night, and all his Money took;
Becauſe he knew not what to Dogs belong'd.
He had not Patience to ſtay to be hang'd.

But there are ſome that ſay his Books are not his own, but *Dionyſius's* and *Zopyrus's* and the *Colophonians*, who having written by way of Paſtime and Droll, gave their Compoſitions to him, as one that had skill to put them into Order. There were in all ſix *Menippi*: The firſt was he that wrote of the *Lydian* Affairs, and made an Abridgment of *Xanthus*. The Second was this Cynick. The third was a *Stratonicean* Sophiſt, and a *Carian* by Nation. The fourth a Statuary. The Fifth and the Sixth were Painters. *Apollodorus* makes mention of both theſe. And the Books of the Cynick are in all Thirteen, *viz.* His Evocation of Ghoſts; his Wills; his Letters, which he embelliſhed with the Names and Perſons of the Gods; againſt the Naturaliſts; againſt the Mathematicians; againſt the * *Literators*. Againſt the

* Γραμματικούς.

Birth-

Birth-days of *Epicurus* and the Twentieth Days celebrated by his Followers; and ſo the reſt in order.

The LIFE of

MENEDEMUS.

This is the Epicurean Atheiſt that Plutarch *wrote two Tracts againſt.*

MENEDEMUS was the Scholar of * *Colotes* of *Lampſacos*. This Man (as we are told by *Hippobotus*) arrived to that degree of Extravagancy, as to take upon him the habit of a Fury, and to go up and down ſaying, He was come from the nether World to ſpy out Peoples Sins, that ſo at his return down, he might acquaint the Dæmons there with them. And this was the kind of Garb he wore. A dark-coloured Gown down to his Feet, and girt about him with a Purple Girdle; an *Arcadian* Bonnet on his Head, having the twelve ſigns of the Zodiack interwoven in it; Tragick Buskins on his Feet; a huge long Beard, and an aſhen Stick in his Hand.

And theſe are the Lives of each of the *Cynick*

Cynick Philoſophers; to which we will ſubjoin what they hold in common among them: For we eſteem this as a Sect in Philoſophy, and not (as ſome think it) as only an affected way of Living. Their Opinion therefore is, that Logicks and Phyſicks ſhould be laid aſide; (in which they agree with *Ariſto* of *Chios*) and that we ought to addict our ſelves wholly to Morals. And what ſome aſcribe to *Socrates*, that *Diocles* attributes to *Diogenes*, ſaying he was wont to ſay, we ſhould make it our Enquiry:

What's good or bad within our proper Doors.

They decline alſo the * ordinary Courſe of Arts. Therefore *Antiſthenes* was uſed to ſay, ſober Perſons ſhould never learn Letters, for fear they ſhould be perverted by other Mens Reaſonings. They alſo take away Geometry, Muſick, and all ſuch kind of things. *Diogenes* therefore ſaid once to one that ſhewed him a new Sun-dial, Ay, it is a fine thing, and very uſeful to prevent one from looſing ones Dinner. To one that made Oſtentation to him of his Skill in Muſick, he ſaid,

* Εγκυκλια.

Counſells

Counſells of Men rule Towns and Houſes too,
Which playing on the Fiddle will not do.

They likewiſe hold; That a Life agreeable to Vertue is a Man's laſt Good, as *Antiſthenes* tells us in his *Hercules*; in which they exactly agree with the *Stoicks*: For there is a kind of Affinity betwixt theſe two Sects; which hath made ſome to define *Cynicism* to be a ſhort Cut unto Vertue. And *Zeno* the *Cittiean* lived like them. They are moreover for a very mean way of Living, and for uſing only a neceſſary Diet, and wearing nothing but old thredbare Mantles, and contemn Wealth, Honour, and Parentage. And therefore ſome live altogether upon Herbs and cold Water, and uſe ſuch places for Shelter as they next meet with, and live in Tubs, as did *Diogenes*, who would often ſay; It was the Property of the Gods to need nothing, and of ſuch as were like the Gods, to make uſe of but few things. They believe alſo that Vertue may be acquired, as *Antiſthenes* writes in his *Hercules*. And that a wiſe Man ſhould never be rejected. And that he merits Love. And that he will never do amiſs. And that he is a Friend to his Like. And that he com-

commits nothing to Fortune. But the things in the midſt betwixt Vertue and Vice, they term Indifferents, in the ſame manner with *Ariſto* of *Chios*. And theſe are the *Cynicks*; we will next paſs to the *Stoicks*, who began in *Zeno*, who was Diſciple to *Crates*.

Diogenes

Diogenes Laertius,

Containing the

Lives, Opinions, and Sayings

Of the most Eminent

PHILOSOPHERS.

The Seventh Book.

Translated from the *Greek* by *R. M.*

The LIFE of *ZENO.*

ZENO, the Son of *Mnaseas*, or *Demeas*, a *Cittiean*, was born in a City of the *Greeks*, in the Island of *Cyprus*, inhabited by the *Phœnicians*.

He was wry-neck'd, with his Head leaning more to one Shoulder than the other; as *Timotheus* the *Athenian* relates;

in

in his *Lives of the Philoſophers*. And *Apollonius*, the *Tyrian*, reports him to have been very lean and ſlender of Body, very tall, and of a ſwarthy Complexion. For which Reaſon, there were ſome that Nick-nam'd him *The Ægyptian Sprigg*, or *Vine-Branch*; as *Chryſippus* teſtifies in his firſt *Book* of *Proverbs*. Moreover, his Thighs were always ſwollen to exceſs; his Joints ill compacted, and weak. Therefore, as *Perſeus* writes in his *Sympoſiacs*, he declin'd all Invitations to plentiful Feaſts; feeding moſt heartily upon Figs, either green, or dry'd in the Sun.

He was a hearer of *Crates*, as already has been ſaid. Afterwards he adher'd to *Stilpo* and *Xenocrates*, for Ten Years together; as *Timocrates* aſſerts in his *Dio*. At what time, he alſo very much frequented *Polemo*'s School. *Hecaton* likewiſe, and *Apollonius* the *Tyrian*, report, that upon his conſulting the Oracle, What Courſe was fitteſt for a Man to take, that intended to regulate and govern his Life after the beſt manner? The Deity return'd for Anſwer, That he ſhould keep Conſortſhip with the Dead. Upon which, he fell to reading the Writings of the Ancients.

As for *Crates*, he met with him by this Accident: Being bound for *Greece*, in a Veſſel

Vessel from *Phœnicia*, which he had laden with Purple, he was cast away not far from the *Piræum*. Thereupon, in a deep Melancholy for his Loss, he came to *Athens*, at that time Thirty years of Age; he sate himself down in a Book-Seller's Shop. When, after he had read a while in the Second Book of *Xenophon's Commentaries*, pleas'd with the Subject, he enquir'd where any such Men dwelt? The Words were no sooner out of his Mouth, but *Crates* accidentally passing by, the Book-seller pointing to him, bid him follow that man. And so from that time forward he became a Hearer of *Crates*; whose Philosophy, as being that for which he had a great Reverence, he readily and quickly learnt; but his Modesty would never permit him to affect the impudent Behaviour of *Cynic* Moroseness. *Crates* therefore, having a mind to cure him of that same Bashfulness, gave him a Pot of Lentil-Potage to carry through the Street call'd * *Keramicum*; but perceiving him to be asham'd, & that he hid his Pot under his Garment, with a Slap of his Cane he brake the Pipkin, so that the Liquid Potage ran down *Zeno*'s Heels of a Colour somewhat ignominious. Upon which *Zeno* nimbly mending his Pace, *Crates* cry'd out, *Hey,--You Merchant of Eel-skins,*

* *A Street in* Athens, *where all the common Curtesans liv'd.*

skins, whither away so fast? The Mischance will never spoil thy Marriage. Thus for some time he was a Hearer of *Crates*; at what time having written his Commonwealth, several jok'd upon him, and said, *They were only the *F--ts of the Dog's Tail.*

Cicero *also acknowledges his* Commonwealth *to have been but a kind of Slovenly Piece.*

Several other Treatises he wrote upon various Subjects, under the following Titles: *Of Life according to Nature. Of Instinct, or the Nature of Man. Of the Affections. Of Decency. Of the Sight. Of the Law. Of* Grecian *Education. Of the Whole. Of Signs. Pythagoricals. Universals. Of Words. Five* Homerical *Problemes. Of Poetry. Of the Hearing.* He was also the Author of certain *Solutions of Questions*, relating to several *Sciences*: Two Books of *Confutations*, *Commentaries*, Crates's *Morals*; which were all his Works.

At length he left *Crates*, and for twenty years together heard the Persons before-nam'd; at what time he is reported to have us'd this Expression: *'Twas then that I only sail'd with a prosperous Gale, when I suffer'd Shipwrack.* Some assert, that he spoke thus when he sojourn'd with *Crates*. But others ascertain us, that he liv'd at *Athens* when his Ship was cast away; and that when he heard the

Pliny *recites it thus*; Thou doſt but command me, O Fortune, to become a *Philoſopher* ſo much the ſooner.

News, he cry'd out, * *Thou doſt well, O Fortune, thus to compel me to a Thread-bare Cloak, and the Stoa*, or the *Philoſopher's Portico*. Betaking himſelf therefore to the *Poecile*, or the *Vary-colour'd Portico*, ſo call'd, from the great variety of Painting with which it was adorn'd by the hand of *Polygnotus*, deſigning in a Place of Peace and Quiet, that had been a Place of Sedition; he there began to teach his Philoſophy, and read upon ſeveral Subjects. For in that Place, during the Government of the Thirty Tyrants, no leſs than fourteen hundred of the *Athenians* had been put to Death.

Thither a great Number of Diſciples flock'd to him; and for that reaſon they were call'd *Stoics*, who before from his own Name were call'd *Zenonians*, as *Epicurus* teſtifies in his Epiſtles. Formerly alſo the Poets that frequented that Place, were call'd in like manner by the Name of *Stoics*, according to *Eratoſthenes*, in his *Eighth Book* of the *Ancient Comedy*; by whoſe means the Name became very numerous.

By this time the *Athenians* had a high Eſteem for *Zeno*; inſomuch that they entruſted him with the Keys of the City-Gates, and honour'd him with a Crown of Gold, and a Brazen Statue. And the

the ſame Honours his own Countrymen conferr'd upon him; believing his Statue to be an Ornament to their City. The *Cittians* of *Sidon* paid him the ſame Reſpect. *Antigonus* alſo was his great Admirer; and when he came to *Athens*, always went to hear him, and made him frequent Invitations to his own Court. To which, though he gave modeſt Denials himſelf, yet he ſent *Perſæus*, one of his familiar Acquaintance, the Son of *Demetrius*, a *Cittian* by Birth, who flouriſh'd in the hundred and thirtieth *Olympiad*; at what time *Zeno* was far ſtricken in years. The Epiſtle ſent him by *Antigonus*, ran in theſe Words, as it is recited by *Apollonius* the *Tyrian*, in his Life of *Zeno*.

King *Antigonus* to *Zeno* the Philoſopher, *Greeting*.

I Am apt to believe, that Fortune and Honour have render'd my Life much more remarkable than Thine: But on the other ſide, for Learning, Knowledge, and perfect Happineſs, I cannot but think thee far above my ſelf: Therefore have We ſent thee this Invitation to Our Court; deeming thou wilt not be ſo unkind, as to deny Our Requeſt. By all means therefore be ſure to

let Me enjoy thy Society, upon the Receipt of This; assuring thee, that thou shalt not be only Mine, but the Instructer of all the Macedonians. *For he that is able to teach and conduct to Virtue the Prince of the* Macedonians, *must of necessity be no less sufficient to instruct his Subjects in the Noble Lessons of Fortitude and Probity. For such as is the Guide and Leader, 'tis most probable, that such will be the Disciples.*

To which *Zeno* return'd the following Answer.

Zeno, to King *Antigonus*, Health.

I Applaud thy Desire of Learning, as being really true, and tending altogether to Benefit; not Vulgar, which only drives at the Corruption of Manners; for he that applies himself to the Love of Wisdom, declining those common Pleasures of the Crowd of Mortals, which only effeminate the Soul of Youth, not only shews himself by Nature, but by Choice, inclin'd to Virtue and Gallantry. And such a Person, endu'd with a Noble and Generous Mind, with less Practice, so his Teacher not being wanting to his Instructions, will readily and easily attain to that Perfection which he aims at.

Now

Now then, as for my ſelf, I lie fetter'd with the Diſtempers of Old Age, in the Eightieth Year of my Age; and therefore the Happineſs of attending thy Perſon, is deny'd me: But I have ſent thee one of my Diſciples, for Learning, Inſtruction, and what concerns the Mind, a Perſon equal to my ſelf; but far ſurpaſſing me in Strength of Body; with whom converſing, Thou wilt not want whatever may conduce to compleat thy Felicity.

With this Epiſtle he ſent away *Perſæus* and *Philonides* the *Theban*; of whoſe Familiarity with *Antigonus*, *Epicurus* makes mention in his Epiſtle to his Brother *Ariſtobulus*.

To which I thought fit to add the Decree which the *Athenians* made in his behalf: Of which, this is the Copy.

The DECREE.

ARrhenides, then Governor, in the Ward of *Acamantis*, during the Sitting of the Fifth * *Prutany*, the Thirteenth Day of *Auguſt*, and the Three and Twentieth of the Sitting of the ſaid *Prutany*,

* *The* Prutany *was a Councel of* 50 *Men, of whom* 10 *made a Court; and govern'd by Turns in their Months; ſo that the Fifth* Prutany *happen'd to be in* Auguſt.

nany, the Assembly of the Chief Magistrates, *Hippo*, *Gratistoteles*, *Xympeteo*, *Thraso*, the Son of *Thraso* the *Anacean*, with the rest of the Court, thus Decreed: *Whereas* Zeno, *the Son of* Mnaseus *the* Citian, *has for many years liv'd a Philosophical Life in this City, and in all things has behav'd himself like a Person of Virtue and Sincerity, exhorting all Men that sought his Instruction, to Honesty and Frugality; as also in his own Person setting a fair Example before their Eyes, by leading a Life altogether conformable to his Precepts; wishing him therefore all good Fortune, the People have thought meet to give a public Mark of their Commendations of* Zeno, *and to crown him with a Crown of Gold, according to the Law, as the Reward of his Virtue and Temperance; and further, to erect for him a public Monument in the* * Ceramicum: *Moreover, for making the Crown, and building the Tomb, the People have made choice of five* Athenians, *who shall also take care that this Decree be ingrav'd by the Public Scribe upon two Pillars; of which one shall be set up in the* Academy, *the other in the* Lycæum; *and the public Treasurer to pay the Charges of the Engraving: to the end all men may know that the People of* Athens *understand how to value good Men, both living, and after their Decease. For Surveyors also, they make*

Choi

* *The Place appointed for the Burial of those that were slain in the Wars.*

Choice of Thraſo the Anacæan, Philocles the Pyræan; Phœdrus, the Anaphlyſtian; Milo, the Acarnean; Mycethus, the Sympelletean; and Dio, the Pœanean.

Antigonus the *Caryſtian*, affirms, That *Zeno* never deny'd himſelf to be a *Cittian*. For he himſelf being one who contributed to the Structure of the Bath, and being preſent when *Zeno* beheld the Inſcription of *Zeno* the *Philoſopher*, upon the Pillars; he heard him alſo deſire, that the Addition of *Cittian* might be put in.

When he follow'd *Crates*, he made a Cup with a Cover to it, wherein he carry'd his Money to ſupply *Crates* with Neceſſaries where-ever he went.

His Eſtate alſo was valu'd at a Thouſand Talents when he firſt came into *Greece*; and it is ſaid farther, that he us'd to lend his Money to the Sea-men upon *Bottomree*.

In his Diet he was very ſparing; a ſhort pittance of Bread and Honey, and a ſmall Draught of ſweet Wine ſatisfying his Hunger.

He rarely made Uſe of Boys; and once he took to his Bed an ordinary Maid-Servant, that he might not be thought to hate the Sex.

He liv'd in the House of *Perſæus*; who, thinking to pleaſe him, one time among the reſt, brought him home a young Miſtrel; but ſo little did he regard his Friend's Kindneſs, that after he had ſtripp'd her, he deliver'd her back to the Embraces of *Perſæus*.

He was of ſo eaſie a Nature, that he could comply with all Humors; inſomuch that he would drink to a Pitch with *Antigonus*, who would take him along with him, when he went to be merry with *Ariſtocles* the Harper; but then he would hide himſelf up for a time.

He avoided all Popularity, refuſing to ſit in the uppermoſt Seats, though the Crowd were far more troubleſom to him. Nor would he be ſeen to walk with more then two or three at a time. And to others he gave Money to forbear thruſting upon him, and to keep off the Throng; as *Cleanthes* reports in his Treatiſe of *Brazen Coyns*. At another time, the People being gather'd about him, pointing to the Wooden Rails of the Altar, at the upper end of the *Stoa*; *This Altar*, ſaid he, *formerly ſtood in the middle of the* Portico, *but becauſe it was cumberſom, it was removed where it now ſtands by it ſelf; in like manner, if you would but ſtand a little further off, you would be leſs troubleſom to Us.* And another

another time, *Demochares*, the Son of *Laches*, embracing him, and offering, if he desir'd it, to speak and write to *Antigonus*, as one that would be sure to supply him with whatever he wanted, he took it so hainously, that he would never come into his Company more.

It is reported, That after *Zeno*'s Decease, *Antigonus* should use this Expression; *What a Sight have I lost!* And therefore he made it his Request, by *Thraso*, his Ambassador to the *Athenians*, That he might be buried in the *Ceramicum*. And being ask'd, Why he so much admir'd him? *Because*, said the King, *that after many and great Presents that I made him, he was never the more vainly proud; but still the humblest Person in the World.*

Moreover, he was full of Doubts and Queries; and whatever he heard or read, he weigh'd it exactly: For which Reason, *Timon*, in his *Silli*, gives him this Character;

Like Red-nos'd Bawd the Mortal there I saw,
That in the shady Stoa *laid the Law;*
Bedlam Phœnissa, *Gammer Prate-apace;*
For you might think him Woman by his Face;

Her

Her Wicker-Basket all the while ran o're;
But empty-headed as an old Bandore.

He was a diligent Obſerver of *Philo* the *Logician*, with whom he ſpent much of his Time; for which Reaſon he was admir'd by *Zeno* the younger, no leſs then his Maſter *Diodorus*.

Timon alſo derides the Shabbineſs of his Attendants; who were all a ſort of Needy, Raſcally, Naſty *Tatter-de-mallions*.

Cloſe at his Heels a Crowd of Varlets creep,
Old Hats, Buy any Brooms, *and* Chimney-Sweep,
In Tatters, Rags and Jags, ſee where the Clown
They follow; the meer Scum of all the Town.

He had a Moroſe, Dogged, Surly Look; and his Forehead was all furrow'd into Wrinkles. His Habit alſo was very mean, approaching next to Barbarous Penury, under pretence of Frugality.

When he reprov'd any Perſon, he was very quick and conciſe, not uſing many Words; nor would he do it too cloſely, but expreſſing himſelf at a diſtance; as when he twitted a ſpruce young Gallant, that paſs'd ſlowly by him in his Chariot:

He

He does well, ſaid he, *to keep his Eyes off the Dirt; for he cannot ſee himſelf there, as he does in his Glaſs.*

Another time, a certain *Cynic*, telling him, he had no Oil in his Cruſe, deſir'd him to beſtow ſome upon him; to whom *Zeno* made Anſwer, *He would give him none*: As he was going away, he bid him take notice which of the two was the more impudent.

Being wantonly affected toward *Chremonides*, when the Lad and *Cleanthes* ſate down, he roſe up; at which *Cleanthes* admiring, *I have heard*, ſaid he, *the moſt skilful Phyſicians ſay, that the beſt Cure for a Swelling is Reſt.*

Two Perſons at a Banquet, lying upon the ſame Couch, and *Zeno* obſerving, that he who lay uppermoſt, and next to himſelf, bobb'd the lowermoſt in the Tail with his Foot, he fell a butting the Bum of the next to him with his Knee. Upon which, the uppermoſt turning about; *What's the Matter*, ſaid he, *Doſt think thy Neighbour felt any Pleaſure?*

To a great Lover of Boys, *I fear me*, ſaid he, *thoſe Maſters will never have much Wit, that are always converſing with Children.*

He was wont to liken a neat Oration, that was nothing to the purpoſe, to the

Coyn

Coyn of *Alexandria*, which was pleasing to the Eye, and flourish'd about with curious Letters, but never a whit the more in value for that; but those that were otherwise, to the *Tetradrachma's* of *Athens*, that were rudely and slovenly cut; many times surpassing those Harangues that were more politely writ.

When his Disciple *Aristo* recited some things without any Grace of Delivery, other things with a rash and over-confident Vehemence, he said to him, That *'twas impossible that any man should commit such Absurdities, whose Father had not begotten him when he was drunk.* Therefore he call'd him *Prater* and *Babler*, himself being a Person of few Words.

Observing a large Fish set before a notorious Glutton, that us'd to leave nothing for his Companions, he took away the Fish, as if he intended to have eaten it. To whom, not knowing well how to take it, *How dost thou think*, said he, *thy Companions should bear with thy greedy Appetite every day, if thou canst not brook my hearty Feeding for once?*

Another time, when a young Stripling began to ask certain Questions, with a Peremptoriness not becoming his Age, he led the young Gentleman to the Looking-Glass, and bidding him take good No-

tice

tiec of his own Face; ask'd him, *Whether he thought such Questions became his years?*

To one who told him, That several of *Antisthenes*'s Works did not please him, for which, he also appeal'd to the Judgment of *Sophocles*; he put the Question, *Whether he thought well of any of the same Author's Writings?* Who answering, That he had not seen all; *Art not thou then asham'd*, said he, *to cull and remember what* Antisthenes *has said amiss, and yet to take no Notice of what he has done well.*

To one that found fault with the Brevity of the Philosophers Sentences, he reply'd, That *their very Syllables ought to be shorter then others, if it were possible.*

To one that found fault with *Polemo*, for that he propounded one thing, and spoke another; knitting his Brows, *Did it not shew*, said he, *how highly he preferr'd those things that were granted?* He was wont to say, That a loud Voice and a vehement Gesture became an Orator, as they did an Actor; only that he was to beware how he splay'd with his Mouth, or skew-skaw'd his Lips to and again, as many did, through difficulty of Utterance. Moreover, That they who spake well, were not to permit their Auditors Leisure to stare, like Work-men who put their Pieces to shew. On the other side,

That

That it became the Hearer to be so intent upon what was deliver'd, as not to permit himself time to take Notes.

To a young prating Fool that spake more then became him; *Thy Ears*, said he, *are run into thy Tongue.*

To a handsom young Man, that said, He did not believe a Philosopher could be in Love; *There is nothing*, said he, *more irksom to us than Beauty.*

He was wont to say, That most Philosophers in many things were meer Fools; in slight and fortuitous things Illiterate. To which he added that of *Caphesius* the *Piper*, who, observing one of his Scholars to fill his Instrument with more Wind then was necessary, gave him a Rap, and told him withal, *That good Play did not consist in Sound, but Sound in good Play.*

Another time, a certain *Rhodian*, wealthy and handsom, came to him to be his Scholar; unwiling therefore to receive him, he bid him go sit upon the Stone-steps that lead to the Public *Guild*, to dirty his fine Cloak; and when he had done so, to go and live a while among the Beggars, that he might be accustom'd to their Tatters; upon which the young man departed. He was wont to say, *That there was nothing so miss-becoming as Pride and Loftiness, especially in young Men:*

He

He advis'd all young Students, not to trouble their Brains about Words and Sounds, but to exercise their Minds about what was truly beneficial; for fear of attaining no farther then to a meer Smackering in Learning.

He admonish'd Youth to be careful in the Observance of all imaginable Decency and Modesty, both in their Gate, their Gestures and Habit; frequently repeating those Verses of *Euripides* concerning *Capaneus*.

A plentiful Estate supply'd his Wants;
Yet all his Wealth ne'er made him vainly Proud;
But humble still, as th'humblest of the Poor.

He was wont to say, That there was no greater Obstacle to the gaining of Knowledge, then Poetry; and that there was nothing which we stood more in need of then *Time*.

Being ask'd, Who was a true Friend? he answer'd, *The t'other My self.*

Having discover'd one of his Servants in a piece of Thievery, he chastiz'd him severely; at what time the Servant crying out, *What ill Luck had I to steal! And to be hang'd for thy pains*; reply'd his Master.

To

To a Minion of one of his familiar Friends, beholding him with a black and blue Eye; *I see*, said he, *the Footsteps of Anger, not of Love.*

To one that was anointed all over with precious Ointment; *Who's this*, said he, *that smells so much of Woman?*

To one *Dionysius*, a frequent Retractor of his own Opinions, who ask'd Why he did not correct himself? *Because*, said he, *I do not believe thee.*

To an impertinent young Man, that put the Question, Why we have two Ears, and but one Mouth? *Because*, said he, *we should hear more, and speak less.*

Another time, as he was sitting at a Banquet, and saying never a Word, to one that ask'd him the Reason why? *Go tell the King*, said he, *that here is one knows how to hold his Peace.* For it seems the Question was ask'd by one of *Ptolomy*'s Ambassadors, who were before not a little solicitous to know, what Character they should give of him to the King.

Being ask'd what he thought of Detraction and opprobrious Words? He reply'd, *As if an Ambassador should be sent away without an Answer.*

Apollonius Tyrius relates, That when *Crates* pull'd him away by the Cloak from *Stilpo*, he made him this Answer; *Crates*, said

(ſaid he) *the beſt way to take a Philoſopher, is, by the Ears; for if thou canſt prevail, thou haſt me ſure; but if thou forceſt me, my Body perhaps may follow thee, but my Heart will continue with* Stilpo.

He alſo liv'd with *Diodorus*, as *Hippobatus* relates; with whom he ſtudy'd *Logic*; wherein, when he came to be a Proficient, he repair'd to *Polemo*, with an intention to abate his Pride: Who, as it is reported, ſo ſoon as he ſaw him coming, *O* Zeno, (cry'd he) *I am not ignorant of thy creeping in at the Garden-Doors, to ſteal away my Precepts, and wear them after the* Phœnician *manner.*

It is alſo farther ſaid of him, That when his Maſter told him, there were ſeven ſorts of *Logic* in Human Dialect; he ask'd his Maſter, what he would have to teach 'em all? Who, demanding a hundred, he gave him two hundred Pieces; ſuch was his Affection to Learning. He is ſaid to be the firſt alſo that defin'd the Word καθῆκον, that is, *Becoming Duty*, and wrote a Treatiſe concerning it.

He was wont to tranſpoſe the two Verſes of *Heſiod* thus;

The beſt of Men obedient lives
To him that true Inſtruction gives:

And Good is he, by reſtleſs Pains,
Who all things of himſelf attains.

Whereas in *Heſiod* they run thus;

The beſt of Men by reſtleſs pains,
To all Things of himſelf attains;
Nor Evil he, that yielding lives
To him that true Inſtruction gives.

But *Zeno* thought him the better Man that gave Ear to true Inſtruction, and made a right Uſe of it, then he that of himſelf underſtood all things: For the one was Maſter of *Underſtanding* only; but the other by Obedience put in execution what he underſtood.

Being ask'd, why he was ſo auſtere? He reply'd, *That Humor empties when I take off my Cups. Lupins are bitter, but being ſteep'd in Water, become ſweet.* And *Hecato* teſtifies, That he would abate of his Severity at ſuch kind of Compotations: being wont to ſay, *That it was better for a man to falter with his Feet, then with his Tongue.*

He affirm'd, That men became good by little and little; but that it was not a ſmall thing to do good. Which Saying is by others attributed to *Socrates*.

He

He was a Person of extraordinary Patience, a moderate Feeder, affecting generally a rare Diet; and never wore any other then a very thin Cloak: So that it was said of him,

Nor could the VVinter's Cold, nor pouring Rain,
Nor scorching Heat, or Sickness tame this Man;
But like the meanest of the Vulgar Crowd,
All Seasons his Transparent Cloak withstood:
For Day and Night, by restless Study charm'd,
The Labour of his Mind his Body warm'd.

Nor were the Comic Poets aware of the Encomiums which they gave him, while they bestow'd their Jokes and Sarcasms so freely upon him; among whom *Philemon* was one in his Comedy, call'd *The Philosopher*; where he cries,

A Parsnip serves for Bread, for Meat a Sprat;
A Draught of VVater, and a Mess of Chat:
And thus our new Philosopher has found
A way to keep his VVits and Body sound.

Yet though he teach his Scholars to be poor
And ſtarve, they ſay, he has Diſciples ſtore.

Others father theſe Verſes upon *Poſidippus*. And now it is almoſt grown into a Proverb, to ſay, *More abſtemious then the Philoſopher*: Which perhaps might be borrow'd from that of *Poſidippus*, in his *Metapherumeni*.

And ſo may he become in ſome ten days,
More abſtinent then ever Zeno *was.*

And indeed he ſurpaſs'd all others for Goodlineſs of Form, and awful Gravity; nay, by the Heav'ns, in Felicity too: For he liv'd to Fourſcore Years of Age, free from all Diſtempers, in perfect Health.

As for *Perſæus*, Famous in the Schools of Morality, he dy'd in the Threeſcore and Twelfth Year of his Age, being two and Twenty years old when he came firſt to *Athens*.

As for *Zeno*, he had been Maſter of his School for Eight and Fifty Years together, as *Apollonius* teſtifies. At length, being arriv'd at that of Age, as he was going out of the School, he ſtumbl'd, and brake his

his Finger. At what time, when his Hand hit upon the Ground, he recited that Verſe out of *Niobe*.

I come; then to what End this Call?—

And ſo ſaying, he ſtrangl'd himſelf, and ſo expir'd. Being dead, the *Athenians* buried him in the *Ceramicum*, and honour'd him according to the Decree before-mention'd, in Teſtimony of his ſingular Virtue. Upon whom *Antipater* the *Sidonian*, made theſe g ram.

Here Cittium's *Glory*, Zeno *the ſublime*,
Now lies; who that he might Olympus *climb*,
Ne're Pelion *upon* Oſſa *ſtrove to raiſe*;
No fam'd Herculean *Deeds advano'd his Praiſe:*
For by his Virtue he found a Pathleſs way
To Starry Manſions, and the Seats of Day.

To which, *Zenodorus* the *Stoic*, and ſcholar of *Diogenes*, added another.

A frugal Life he liv'd, 'till Time did ſnow
Majeſtic Rev'rence on his Aged Brow;

By Dint of Wit he made the Foe give Ground,
While for his Weapons Masculine Words he found,
A Sect with matchless Vigor to defend,
That Man's beloved Liberty maintain'd.
What though Phœnician *born; from thence what Shame?*
Was't not from thence the Mighty Cadmus *came?*
Who first taught Greece *those Letters that have since*
Fill'd all the World with Grecian *Eloquence.*

Then in Commendation of all the *Stoics* in general, *Athenæus* the Epigrammatist, thus expresses himself;

Oh happy Mortals, skill'd in Stoic *Lore,*
How does the World your Documents adore!
Virtue, they cry, 'tis Virtue, only She,
That crowns the Soul with true Felicity.
She guides Erroneous Man, and leads him right,
Guards Pop'lous Cities from invading Might;
While others, by the Charms of Pleasure sway'd,
Are by their Pleasures to Destruction led.

These

These were the Monuments of Zeno's *Name,*
That Stoic *Doctrin rear'd to* Stoic *Fame;*
And fair Mnemosyne *preserves 'em still,*
That Men may still be happy, They that will.

To which, we shall in the last Place, add this of our own.

Many Reports of Zeno's *Death has Fame*
Spred through th'enquiring World: Some say, the Flame
Of Nature dampt, his wasted Fire went out;
But the Report of being starv'd I doubt.
Yet old he was; nor could his feeble Feet
Sustain his feebler Body through the Street:
Thus stepping forth his School, upon his Hand
He fell; which soon the quick Disaster sprain'd.
And then, as if admonish'd by the Fall,
I come, he cry'd, what needs my Fate to call?

Demetrius the *Magnesian*, in his *Equivocals*, reports, That *Mnaseus*, his Father, as a Merchant, came frequently to *Athens*; where he bought several *Socratic*

Books, which he carry'd to his Son *Zeno*; ſo that he began to have a Kindneſs for Philoſophy in his own Country: For which Reaſon he went to *Athens*, where he met with *Crates*: He ſeems alſo, ſaith he, to have limited the Miſtakes of thoſe that cavill'd about Negations; and then he adds, That his uſual Oath was by the Fruit *Capers*; as *Socrates* ſwore by his *Dog*.

Others there are, and among the reſt, *Caſſius* the *Sceptic*, who blame *Zeno* for many things.

Firſt, For pronouncing the Liberal Sciences unprofitable, in the beginning of his *Commonwealth*.

Secondly, For ſaying, That he look'd upon all good Men, Parents of Children, Brothers of Brothers, and Kindred to be equally Enemies and Foes, Servants and Strangers one to another. But then, in his *Commonwealth*, he cries up only Honeſt Men, to be true Citizens, Friends, Kindred, and Free-men. So that Parents and Children among the *Stoicks*, are accounted as Enemies; meaning ſuch as are not wiſe and virtuous.

In the next place, he holds Community of Women in his *Commonwealth*; forbids the erecting of any Temples, Courts of Juſtice, or Public Places of Exerciſe in

in any of his Cities; and will not allow the Uſe of Money, either for Trade, or Expences of Travel.

Then he ordains, That Men and Women ſhould go all clad alike, and that no Part of the Body ſhould be ſeen naked. All which were the chief Ordinances of his *Republick*; as *Chryſippus* teſtifies. Of Love-Matters, he writes at the Beginning of his *Book*, Entituled, The *Art of Love*. Upon which Subject, he has alſo wrote in his *Diatribæ*. And ſome things of this Nature are to be found in *Caſſius* and *Iſidore* the *Rhetorician* of *Pergamum*; who ſays, That there were ſeveral Opinions and Sayings of the *Stoics* look'd upon as Erroneous, expung'd and raz'd out by *Athenodorus* the *Stoic*, who was Keeper of the Library at *Pergamum*, which were afterwards re-inſerted; *Athenodorus* being diſcover'd, and narrowly eſcaping ſevere Puniſhment.

Beſides our Philoſopher, there were Four more of the ſame Name. The firſt, of *Elea*; the ſecond, a *Rhodian*, and a *Geographer*; the next, an *Hiſtorian*, who wrote the Acts of *Pyrrhus*, in *Italy* and *Sicily*, with an Epitome of the *Roman* and *Carthaginian* Hiſtory. The next, a Scholar of *Chryſippus*, who wrote little; but left ſeveral Scholars behind him. The

fifth,

fifth, a *Phyſitian* of *Herophilis*, a Perſon of a ſolid Judgment, but no great Writer; the ſixth, a *Grammarian*; whoſe *Epigrams* are commonly ſold; the ſeventh, a *Sydonian*, and an *Epicurean* Philoſopher, Famous both for Sence and Elocution.

As for *Zeno*'s Diſciples, they were many in Number. Among the more Noble Sort, was *Perſæus*, the Son of *Demetrius*, a *Cittian*. This Perſon, ſome affirm to have been one of his familiar and intimate Friends; others, That he was his Servant, and ſent by *Antigonus*, to copy out his Writings; and to whoſe Son *Alcyoneus*, he was alſo Tutor. Of whom, when *Antigonus* had once a mind to make Trial, he ſent a Meſſenger to him, with falſe, but ſad Tidings; That his Farms were all ſack'd and plunder'd by the Enemy: At which, when *Perſeus* ſeem'd to be ſomewhat diſturb'd, and continu'd in a Melancholy Humor; *Thou ſeeſt*, ſaid he, *now, that Wealth is no indifferent Thing*. He wrote ſeveral Treatiſes, of *Regal Government*; The *Commonwealth* of *Lacedæmon*; Of *Impiety*; *Thyeſtes*; Of *Marriage*; Of *wanton Love*; *Exhortations*; *Diſputations*, and *Oracles*, four Books; *Commentaries* upon *Plato*'s Works, in ſeven Volumes.

Ariſto,

Ariſto, the Son of *Miltiades*, a *Chiote*; who wrote of *Indifferency*.

Herillus, the *Chalcedonian*, who aſſerted *Knowledge* to be the *End*.

Dionyſius of *Heraclea*, who aſſerted *Pleaſure* to be the *End*; for being extreamly troubl'd with ſore Eyes, he could not be brought to think *Pain* indifferent.

Sphærus, of *Boſphorus*; *Cleanthes*, the Son of *Phanius*, an *Aſiatic*, who ſucceeded *Zeno* in his School. Which Perſon *Zeno* was wont to compare to hardn'd Steel, that was difficult to be engrav'd; but wherein the Impreſſion once being made, laſted a long time before it was worn out. Moreover, after the Death of *Zeno*, *Sphærus* became his Diſciple likewiſe.

Next to theſe, the moſt Noted Diſciples of *Zeno*, were *Athenodorus*, of *Soli*; *Philonides*, of *Thebes*; *Calippus*, of *Corinth*; *Poſidonius*, of *Alexandria*; and *Zeno*, the *Sidonian*.

As for his Opinions, they were theſe; and not only his, but of all the *Stoics* in general; which we ſhall ſet down under ſeveral Heads, as it has been our Cuſtom hitherto.

They divided Philoſophy into Three Parts; *Natural*, *Ethical*, and *Logical*. Which Diviſion was firſt made Uſe of by *Zeno*

Zeno the *Cittian*, in his Book of *Reaſon*; and *Chryſippus*, in his Firſt Book of *Phyſics*; and by *Diodorus Ephillus*, in his Firſt Book of *Introductions to Opinions*; *Endromus* in his *Moral Inſtitutes*; *Diogenes* the *Babylonian*, and *Poſidonius*.

Now theſe divided Parts, *Apollodorus* calls *Places*; *Chryſippus* and *Eudemus*, *Species's*; others, *Genus's*: For they affirm Philoſophy to be a Creature; comparing *Logic* to the Bones and Nerves, *Ethics*, to the Fleſh; and *Phyſics*, to the Soul: And then again, to be like an Egg; of which they reſemble *Logic* to the Shell; *Ethics*, to the White; and *Phyſics*, to the innermoſt Yolk. Others there are, who will have *Philoſophy* to be like a fruitful Field; *Logic* repreſenting the Hedge; *Ethics*, the Fruit; and *Phyſic*, the Soyl and Trees. Laſtly, others among 'em, compare it to a Beautiful City, ſurrounded with ſtately Walls, and under an excellent Form of Government; not admitting any Part to be preferr'd before the other; but affirming all Parts to be equally mixt. Some there are who place *Logic* in the firſt place; next *Phyſics*; and *Ethics*, laſt of all. Thus did *Zeno*, *Chryſippus*, *Archidemus*, and *Eudemus*. For *Ptolomean Diogenes* begins with *Ethics*. *Apollodorus* ranks 'em in the ſecond Place:

But

But *Panætius*, and *Poſidonius*, begin with *Phyſics*; as did alſo *Phanius*, the Kinſman of *Poſidonius*, in his Treatiſe of *Schools*.

Cleanthes divides *Philoſophy* into Six Parts; *Logical*, *Rhetorical*, *Ethical*, *Political*, *Phyſical*, and *Theological*. Others divide *Logical* into Two Parts; *Rhetorical* and *Logical*. Others add the Defining Part, relating to Canons and Judgments. Which they make Uſe of, either to find out the Truth, and there they correct the Varieties of Fancy; or elſe, for the Knowledge of the Truth: for that things were underſtood by the moſt common Notions.

Rhetoric they affirm to be the *Art* of well Speaking and Diſcourſing of thoſe things which are proper for Explanation. *Logic*, the *Art* of well Diſputing of thoſe things that are diſcours'd of by way of Queſtion and Anſwer: and therefore they define it to be the *Art* of True and Falſe, and of that which is Neither.

Now then for *Rhetoric*, they aſſerted it to be Threefold; *Deliberative*, *Judicial*, and *Demonſtrative*. And then, that it conſiſted of Three Parts; *Invention*, *Elocution*, and *Diſpoſition*. Next, they divided *Rhetorical Oration* into *Exordium*, *Relation*, *Confutation*, and *Epilogue*.

Logic

Logic, they divided into the *Places* of Things ſignify'd, and of the Voice: The *Place* of Things ſignify'd, they ſubdivide into the *Places* of Things conceiv'd in the Fancy, and of Axioms, perfect Determinations, Predicaments, Things alike, whether ſtreight or ſupine, *Genus's* and *Species's*, conſiſting of Things fancy'd; as alſo of Arguments, Tropes, and Sillogiſms, unnatural Sophiſms, which are ſometimes Falſe, or True, or Negative, *Sorites*, and the like to them, Defective, Ambiguous, Concluſive, Obſcure, Horn'd Sillogiſms, Captious Argumentations, and thoſe other, call'd *Therizontes*, or the *Reapers*.

But that the proper *Place* of *Logic*, already mention'd, related to the Voice, which ſhew'd the Sound of the Letter; what the Parts of Speech; and diſcover'd Soloeciſms and Barbariſms, diſcours'd of Poems, Ambiguities, of Harmonious Sounds, of Muſic, of Terms, Periods, Diviſions, and Sentences. Of all which, they accounted the Theory of Sillogiſms the moſt uſeful; for that it explains the Demonſtrative Part, and conduces much to the Reformation of Opinions, as the Aſſumption ſhews both Method and Memory: Beſides that, it is the readieſt way to collect and infer: For a Sillogiſm is an

Argument

collective from all things. Demonſtration explains what is the leaſt apprehended, by what is beſt underſtood. Fancy is the forming of Things in the Mind. Of which, the one is that which eaſily apprehends; the other with more difficulty, or not at all. That which eaſily apprehends, is that which they call the Diſcernment of Things, proceeding from that which is, according as it is, and deeply Character'd and imprinted in the Mind. Where the Fancy cannot apprehend, it happens, that either the Thing is not, or not as it is; according to that which is call'd *Meaſure* and *Form*; or not as it is conceiv'd in the Soul and Fancy. Therefore of neceſſity *Logic* muſt be a Virtue comprehending many other Virtues: As, *Aproptoſian*; by which we underſtand what to conſent to, and what to decline: *Aneicaioteta*, a ſtrong Perſwaſion of the Impertinency of the Thing, ſo as not to ſubmit our Reaſon to it: *Anelexian*, which is ſaid to be ſuch a Force of Perſwaſion of the Truth of a Thing, as not to be diſwaded from it: and *Amataioteta*; which is a Reſolution not to be perſwaded from one Thing to the contrary: For they hold Knowledge to be a certain and ſure Apprehenſion, or Habit in the Reception of *Idea's* immutable by Argument. And indeed,

deed, a wiſe man may be apt to ſtumble in his Reaſon without the help of *Logic*; for that he is not able to diſtinguiſh Truth from Falſhood, but by her Aſſiſtance; nor to diſcern between Probable and Ambiguous; nor is there any putting or anſwering a Queſtion without it. It extends it ſelf alſo to Inconſiderateneſs in *Negation*; as likewiſe to things that are exiſtent; ſo that it cauſes thoſe whoſe Fancies are not well exercis'd, to deviate into Folly and Irregularity. Nor is it otherwiſe that a wiſe Man ſhews his Acuteneſs, his Perſpicacity, and his Shrewdneſs in Reaſoning: For it is the ſame thing rightly to diſcourſe and argue, or to anſwer properly to a Queſtion; which are every one requiſite for a Perſon skill'd in *Logic*.

Theſe were their Opinions in general; and now that we may not omit Particulars, and their Sentiments touching the Art of Inſtitution, which *Diocles* the *Magneſian* has ſet down word for word in his *Excurſions* of the Philoſophers, we ſhall recite his Words. *The* Stoics (ſays he) *are pleas'd to give the firſt place to their Diſcourſe concerning* Fancy *and* Sence, *as being that by which we diſcern and judge how Truth may be known.*

Fancy

Fancy *therefore, as it is thus read generally, the Conſideration of Conſent, of Apprehenſion and Underſtanding, cannot ſubſiſt without Fancy, in regard it precedes all other things; and the Mind, whoſe Duty it is to pronounce, utters forth in Words what it ſuffers from the* Fancy. *However,* Fancy *and* Fantaſm *differ; for* Fantaſm *is the Opinion of the Mind; as it happens when we dream. But Fancy is the Impreſſion of a certain Form in the Mind, that is, a Mutation, as* Chryſippus *calls it in his* Treatiſe of the Soul. *Nevertheleſs the Form is not imprinted like the Impreſſion of a Seal: For it is impoſſible that ſeveral Figures ſhould be ſtamp'd upon one and the ſame Superficies: For the* Fancy *receives its Notion from that which exiſts according as it is, as being imprinted and ſtamp'd upon it; not from that which has no Exiſtence, which cannot be done. Now of* Fancies, *as they ſay, ſome are ſenſible, others not ſenſible, if they be apprehended by the Sence or Sences.* Inſenſible, *ſuch Things as are comprehended in the Mind, as incorporeal Things, and ſuch as are apprehended by Reaſon. Moreover, Senſible* Fancies *operate upon Things exiſtent, by Approbation and Conſent: Moreover, there are the Evidences of* Fancies, *if they work upon Things exiſtent. Again,* Fancies *are ſome* Rational, *others* Irrational.

Rational, *those of Rational Creatures.* Irrational, *those of Creatures destitute of Reason. If* Rational, *they are said to be Thoughts and Cogitations. But for* Irrational, *no Name has yet been found.* Some Fancies *are* Artificial, *others not. For an Artist fancies a Statue one way, an Ignorant Person another way.* Sense, *according to the* Stoics, *is a* Spirit *proceeding from the* * Principality of the Mind, *and insinuating it self into the Senses; and it is call'd* The Apprehension, *by their means, and the Architecture of the Senses, which is the reason that some are bad; and the* Operation *or* Energy *of the Senses. But* Apprehension, *say they, proceeds from the Sense of Black or White, Rough or Smooth: But those things which are collected by Demonstration, proceed from Reason; as that there are Gods, and that they take care of Human Affairs: For, of things that are understood, some things are understood by Accident, some by Similitude, others by Proportion; some by Transmutation, others by Composition; and others by Contrariety. By Accident, sensible things are apprehended; by Similitude, as* Socrates *by his Picture; by Proportion, as* Tityus *and the* Cyclops, *by their Bulk; or a* Pigmy, *by his Smalness. And the Center of the Earth is distinguish'd by Proportion, from the Center of the lesser*

Orbi-

* Cicero renders τὸ ἡγεμονικὸν, Principatus Animi.

Orbs. By change of Situation; *as, Eyes in the Breast. By Compoſition*, *we underſtand a* Hippo-Centaur; *and by Contrariety, Life from Death. Naturally, we underſtand Juſtice and Goodneſs*; *and by Privation, Lameneſs.*

Theſe are the Sentiments of the *Stoics*, concerning *Fancy*, *Sence* and *Intelligence*.

They hold the Apprehenſive Faney to be the Judge of Truth; that is to ſay, of Truth that proceeds from that which is exiſtent, according to the Opinions of *Chryſippus*, in his *Twelfth Book* of *Phyſics*, *Antipater* and *Apollodorus*. For *Boethus* numbers up ſeveral other Judges of it; as, the *Mind*, the *Sence*, the *Appetite*, and *Knowledge*: But *Chryſippus* diſſenting from him, in his *Firſt Book* of *Reaſon*, makes *Sence* and *Anticipation* to be the Judges of it; affirming *Anticipation* to be a Knowledge by Nature of *Univerſals*: Though ſome others of the more ancient *Stoics* allot that Excellency to right *Reaſon*.

As for *Speculative Logic*, moſt do hold, That it ought to be referr'd to the *Place* of the Voice. Now the Voice is the Percuſſion of the Air, and is properly ſubjected to the Senſe of Hearing, according to *Diogenes* the *Babylonian*, in his *Treatiſe* of the *Voice*. The Voice of a Beaſt is a violent Verberation of the Air; but the

Voice of Man is articulate, and proceeds from the Mind, as *Diogenes* asserts; and comes to perfection at Thirteen Years of Age; as *Archedemus*, in his *Ninth Book* of the *Voice*, *Diogenes*, *Antipater*, and *Chrysippus*, in his *Third Book* of *Natural Things*, affirm.

Now whatever acts, is a Body: But the Voice acts, when the Voice of the Speaker strikes the Ear of the Hearer. A Word is a Voice consisting of Letters; as for Example, *Day*. Speech is a significant Voice, proceeding from the Understanding; as, *It is Day*. A Dialect is the various Pronunciation of a different Province in the *Greek* Language; as, in the *Attic* Dialect, *Thalatta*; in the *Ionic*, *Hemere*. The Elements of Words are the Four and Twenty Letters. In the Letter is to be included, the Element, the Character, and the Name; as in α, *Alpha*. Of the Elements, there are seven *Vocal*, or *Vowels*; as, α, ε, η, ι, ο, υ, ω. *Alpha*, *Epsilon*, *Eta*, *Iota*, *O-micron*, *Upsilon*, *O-mega*; and six Mutes; β, γ, δ, κ, π, τ. *Beta*, *Gamma*, *Delta*, *Kappa*, *Pi*, *Tau*. Now there is a Difference between *Voice*, and *Word*: For *Voice* is no more then a *Sound*; but a *Word* is articulate. Then a *Word* differs from a *Sentence*; for a *Sentence* is always significant; a *Word* frequently

quently without any Signification; as, * *Blitri.*

A *Speech* alſo and *Pronunciation* differ; for *Sounds* are pronounc'd, but things are pronounc'd; which alſo may be read.

Of *Speech* there are five Parts, as *Diogenes* and *Chryſippus* aſſert; *Name*, *Appellation*, *Word*, *Conjunction*, and *Article*; to which *Antipater* adds the *Medium*.

Appellation, according to *Diogenes*, is that Part of Speech, which ſhews the common Quality; as, a *Man*, a *Horſe*.

The *Name*, is that Part of Speech, which denotes the proper Quality; as, *Diogenes*, *Socrates*.

A *Word* demonſtrates the ſeparate Predicate; as, *Diogenes*. Or, as others ſay, a Principle of Speech without a Caſe, ſignifying the Act of any Perſon; as, *I write*, *I ſpeak*.

A *Conjunction* is a Part of Speech without a Caſe, binding together the Parts of Sentences.

An *Article* is a Part of Speech *declin'd*; diſtinguiſhing the *Genus's* of Names; as, *He*, *of This*, *of That*, *They*, *Theſe*, *Thoſe*.

The Excellencies of Speech are Five; * *Græciſm*, *Perſpicuity*, *Conciſeneſs*, *Decorum*, and *Compoſure*.

Græciſm, is a true Pronunciation according to Art, and not according to vulgar Cuſtom.

* *A made Word, to ſignifie a Bleating Fool*; whence the French *Word* Belitre, *a Ram.*

* *Or Purity of Idiom in any Language whatever.*

Perſpicuity, is a manner of Utterance, familiarly expreſſing the Meaning of the Perſon.

Conciſeneſs, is a Speech comprehending only what is neceſſary for the Explanation of the Matter.

Decorum, is the Choice of Words proper for the Subject.

Compoſure, is the avoiding of Improprieties.

Barbariſm, is the Uſe of Words, contrary to the Cuſtom of the flouriſhing *Greek*.

Soleciſm, is a Speech incongruouſly uter'd.

A *Poem*, is a Speech conſiſting of Number and Meaſure, more lofty then Proſe; as, the *vaſt Earth*, and *Air ſublime*.

Poetry, is a ſignificant *Poem*, comprehending the Imitation of Things, both Humane and Divine.

A *Definition*, is a Speech aptly expreſſed by way of Explication, according to *Antipater*, in his *Book* of *Definitions*; by *Chryſippus* call'd *Apodoſis*.

Deſcription, is a Speech introducing Matter by way of Figurative Demonſtration: or, a Definition, more barely expreſſing the force of the Definition.

A *Genus*, is the Conception of ſeveral inſeparable Thoughts; as, when we ſay,

a *Living*

Living Creature; for that this comprehends all Creatures in particular.

A *Thought*, is the Fantaſm of the Mind, neither any Entity, or Quality; but as it were an Entity, and as it were a Quality; as when a Man thinks of a Horſe that is not preſent.

Species is comprehended in the *Genus*, as Man is comprehended under *Creature*. And the moſt general *Genus* is that which being a *Genus* of it ſelf, has no other *Genus*. And the moſt Specifical *Species* is that, which having no *Species* of it ſelf, has no other *Species*; as, *Socrates*.

Diviſion, is a dividing of the *Genus* into all the *Species's* which it contains; as, when we ſay, *Of Creatures, ſome are Rational, ſome Irrational.*

Contrary Diviſion, is a Diviſion of the *Genus* into the *Species*, as it were by way of Negation; as, when we ſay, *Of Beings, ſome are good, ſome are not good*; and *of thoſe Things which are not good, ſome are evil, ſome are indifferent.*

Partition, is a ranking the *Genus* in ſeveral *Places*; as, when we ſay, *Of good Things, ſome relate to the Soul, ſome to the Body.*

Amphibolie, is a Sentence that may be conſtru'd two ways; ſo that ſeveral Meanings may be collected from it.

Logic, is the Knowledge of Truth, Falſhood, and that which is neither; and it relates as well to Things that ſignifie, as to things that are ſignify'd.

In the *Place* of Things ſignify'd, they treat of *Things Dicible*, of *perfect Concluſions*, *Axioms*, and *Syllogiſms*; of *Defectives*, *Predicaments*, *Actives*, *Paſſives*.

Things Dicible, are ſuch things as may be ſpoken according to Logical Phanſie.

Of which, ſome are by the *Stoics* ſaid to be perfect, others deficient.

Deficient, are thoſe things that are imperfectly utter'd; as, when we ſay, *He writes*; the Queſtion is, *Who writes?*

Perfect, where the Sentence is perfect; as when we ſay, Socrates *writes*. The Predicaments therefore are number'd among Things imperfectly ſaid; but in the Number of *Perfect Things*, *Axioms*, *Syllogiſms*, *Queſtions* and *Anſwers are to be reckon'd*.

A *Predicate*, is that of which ſomething is pronounc'd; or according to *Apollodorus*, a Thing coupl'd to one or more Things; or an imperfect Word coupl'd with a right *Caſe*, to produce a Maxim.

Of *Predicates*, ſome conſiſt of *Noun* and *Verb*; as when we ſay, *To ſail by Rocks*: Others are *Active*, others *Paſſive*, and others *Neutral*. *Active*

Active, which are conſtru'd with an oblique *Caſe*, to produce a Predicate; as, when we ſay, He *hears*, he *ſees*, he *ſpeaks*.

Paſſives, which are conſtru'd with a Paſſive Particle; as, *I am heard*, *I am ſeen*.

Neuters, which are neither Active nor Paſſive; as, *to be wiſe*, *to walk*.

Contra-Paſſives, are ſuch, as in Paſſive Voices ceaſe to be Paſſive, as being Actions; as for Example; when we ſay, *He is ſhav'd*; for the Word comprehends the Perſon that is ſhav'd.

Oblique Caſes are the *Genitive*, the *Dative*, and the *Accuſative*.

An * *Axiom* is that which is affirm'd to be either True or Falſe; or as *Chryſippus* defines it, a Perfect Thing to be deny'd or affirm'd, as to what is in it ſelf.

* Priſcian *tranſlates the Word* Axiomata, *Dignities, or Congruities.*

A *Maxim* affirms or denies what is in it ſelf; as, *It is Day*; Dio *walks*: For he that ſays, *It is Day*, ſeems to affirm that it is Day; for if it be Day, 'tis true what is pronounc'd; if not, the Maxim is falſe.

Now there is a Difference between a *Maxim*, a *Queſtion*, and *Interrogation*; for there is the *Imperative*, *Adjurative*, *Optative*, the *Subjunctive*, the *Vocative*, and a Thing like a *Maxim*.

An *Axiom*, is, when in ſpeaking, we pronounce a Thing either to be True or Falſe.

A

A *Question*, is perfectly like an *Axiom*; but which requires an Answer, Whether it be so or no? as, when we ask, *Is it Day?* Which is neither true nor false; but when we answer, *It is Day*; then it becomes an *Axiom*.

An *Interrogation*, is when we cannot answer punctually to the Thing, *Yes*, or *No*; but, *He dwells in such a Place.*

An *Imperative*, is when we command in speaking.

But Thou, repair to Inachus's *Ford.*

A *Vocative*, When they that speak, call upon some Person or other.

Renowned King of Men, O Agamemnon--

An *Enunciate*, is when we utter something like an *Axiom*; which being redundant in some Part, or defective, cannot be call'd an *Axiom.*

And is not this a pleasant Abode for Virgins?

Is this same Shepherd like a Son of Priam?

Where the Questions are ambiguous, and a Man knows not well what to answer: For Questions and Interrogations are neither true nor false; whereas *Enunciates*

nunciates are either true or false.

Of *Enunciates*, some are Plain and Simple, or not; as *Chryſippus*, *Archedemus*, *Antipater*, and *Crinis* affirm.

Simple, Wherein there is nothing of Ambiguity; as for Example, *It is Day.*

Not Simple, Where the Propoſition is ambiguous; as, *If it be Day*; or elſe conſiſts of more then one Propoſition: *If it be Day, 'tis Light.*

Among Simple *Enunciates*, there is the *Enunciative*, the *Negative*, the *Privative*, the *Categorical*, the *Predicamental*, and the *Indefinite.*

Among the Compound *Enunciates*, there is the *Complex*, the *Connex'd*, the *Cauſal*, that which proves the *moſt*, and that which proves the *leaſt*, and the *Negative*; as, when we ſay, *It is not Day*; but he affirms, *It is Day.* Of which, the *Superenunciative* is a *Species*; which *Superenunciative* is the *Negative* of a *Negative*; *Not that it is not Day*; for he aſſerts, *It is Day.*

The *Negative* conſiſts of the Negative *Particle*, and the *Predicate*; as, *No Man walks.*

The *Privative*, is that which conſiſts of the Privative *Particle*, and the *Axiom*, or Congruity, according to its Efficacy; *Such a one is* ἀφιλάνθρωπος, or *Inhumane.*

A

A *Prædicative*, consists of a right Case, and a *Prædicate*; as, Dio walks.

An *Indefinite* consists of an Indefinite *Particle*, or Indefinite Parts; as, *a certain Man walks*; *He is mov'd.*

The connex'd *Enunciate*, according to *Chrysippus*, and *Diogenes*, which consists of the Conjunction Copulative, *If*; for the Connexion is plain by the Consequence of the Second to the First; beginning in the *Enunciate*, and ending in the *Enunciate*; *If it is Day, 'tis Light*: For if the First be, the Second must be true.

A Complex *Enunciate*, is that which is joyn'd together by certain Complex'd Copulatives; *It is both Day and Light.*

Disjunctive, is that which is joyn'd together by a Disjunctive Copulative; as, *Either it is Day, or it is Night.* Which Disjunctive shews, that one of the Maxims must be false. The *Causal*, is that which is knit together by the Particle *Because*; as, *Because it is Day, it is Light*; as if the First were the Cause of the Second.

That which demonstrates the Greater, is joyn'd together by the Word *Rather*, plac'd in the midst of the *Enunciate*. *It is Day, rather then Night.*

That which demonstrates the *Less*, is quite contrary to the former; as, when we

we ſay, *It is leſs Day then Night.*

Other Maxims there are which mutually contradict one another, according to Truth and Falſhood: of which *one* is the denial of the *other*: For Example, *It is Day, and it is not Day.*

Therefore a true connex'd *Maxim* is, where the Oppoſition in the End is repugnant to the chief Intention of the Beginning: For example; *If it be Day, 'tis Light.* Which is true, in regard he that oppoſes, and ſays, *'tis not Light*, contradicts the Affirmative, *It is Day.*

A *Connex'd Enunciate* is either falſe, where the Oppoſite in the End, is not repugnant to the Beginning; as, *If it be Day*, Dio *walks:* for that Part, Dio *walks*, is no way repugnant to *If it be Day.*

But a true connex'd *Enunciate*, is that which beginning with a Truth, ends with the Conſequence, as thus; *Becauſe it is Day, the Sun ſhines upon the Earth.*

But a falſe *Connex'd Enunciate* either begins with a Falſhood, or does not end in a Conſequence: For it does not follow, becauſe *it is* Day, *that* Dio *walks.*

A true *Cauſal Enunciate*, is, where the firſt Part ends in a Conſequence, yet the End is not the Conſequence of the Beginning: For example; *Becauſe it is Day, it is Light.* For it follows, That *becauſe it is Day,*

Day, *it is Light*; but it does not follow, that, *it is Light because it is Day.*

A false *Causal Enunciate*, is, where it either begins with a Falshood, or does not end with a Consequence: For example; *Because it is Night*, Dio *walks.*

A *Probable Enunciate*, is that which induces to a Consent: As thus; *Whatever he be, that brings forth, is the Mother of that Birth.* This is false; for no Bird is the Mother of an Egg.

Moreover, there are some things Possible, others Impossible; some things necessarily must be; others, for which there is no necessity they should be.

Possible, is that which demonstrates a Thing to be true, so that there is nothing external which opposes that Truth; as thus; Diocles *lives.*

Impossible, is that which cannot be proved to be true; as, that *the Earth flies.*

Necessary, is that which being true, cannot be prov'd to be false: Or, may be so prov'd, but that certain external things convince us to the contrary: as, *Virtue is profitable.*

Not *Necessary*, is that which is true, yet may be false, if external things do not oppose it; as, Dio *walks.*

A *Likely Enunciate*, is that, for which there are several Reasons that it may be true;

true; as, *That we ſhall live till the next Day.*

There are other Diſtinctions, Tranſitions and Converſions of *Enunciates* out of one into another; of which we ſhall ſpeak more at large.

But now, an *Argument*, as *Crinis* aſſerts, is that which conſiſts of a Propoſition, an Aſſumption, and an Inference: as thus; *If it be Day, 'tis Light: But it is Day*; there's the Aſſumption; therefore *it is Light*; and that's the Inference.

A *Mood*, is, as it were, the Figure of an Argument: as for example; *If it be the firſt, then the ſecond; but it is the firſt, therefore the ſecond.*

A *Hypothetic Argument* is compos'd out of both, as thus; *If* Plato *lives, he breathes*, but the firſt is true; therefore the latter. Which ſort of Argument was introduc'd to avoid Prolixity of Words in the Compoſition of Arguments, that might otherwiſe require a long Aſſumption, and a long Inference; and therefore it is more conciſe to ſay, If *B.* therefore *A.*

Again, there are ſome Syllogiſms admit of a Concluſion; others, not.

They admit no Concluſion, where the Oppoſite in the Concluſion is repugnant to the Connexion of the Propoſition: as thus;

thus; *If it be Day, 'tis Light; but 'tis Day; therefore* Dio *walks.*

Of *Concluſive Syllogiſms*, ſome are ſaid to be Concluſive equivocally to the *Genus*; others, collectively.

Collective Arguments, are ſuch as either need no Demonſtration, or leading to Demonſtration, by the means of one or more Poſitions; as, *If* Dio *walks, therefore* Dio *moves.*

Concluſive Arguments in *Specie*, are ſuch as do not collect Syllogiſtically: For example; This is falſe: *'Tis either Day, or 'tis Night: But it is Day; therefore 'tis not Night.*

Arguments not Syllogiſtical, are ſuch as reſemble Syllogiſms, but conclude nothing: For example; *If* Dio *be a Horſe,* Dio *is a Creature; therefore* Dio *is no Creature.*

Arguments are either true or falſe.

Thoſe that are *True*, are collected from true Things: as thus; *If Virtue be profitable, Vice is hurtful.*

Falſe, are they that contain ſomething of Falſhood in the Propoſitions; or elſe, ſuch as conclude nothing: For example; *If it be Day, 'tis Light; but it is Day; therefore* Dio *walks.*

Arguments, alſo are either Poſſible, or Impoſſible; Neceſſary, or Unneceſſary.

There

There are others call'd *Anopodeicti*; becauſe they require no Demonſtration.

Other Sorts are enumerated by others; but *Chryſippus* reduces them to five *Sorts*; from which all manner of Arguments may be taken.

The firſt is *Demonſtrative*; where the whole Argument is compos'd of Conjoyn'd and Antecedent; and where ſomething conjoyn'd begins, and the Concluſion infers. *If the Firſt, the Second; but the Firſt; therefore the Second.*

The Second *Mood* is, where there being two Oppoſites in the Propoſition, the Concluſion is oppoſite to the Aſſumption; as, *If it be Day, 'tis Light; but it is Night; therefore it is not Day.* Where the Aſſumption riſes from the oppoſite Conſequent, and the Concluſion from the Antecedent conſequent.

The Third *Mood*, is that which infers from a Negative Complication in the Propoſition, and from one of thoſe Suppoſitions in the Complication, infers ſomething oppoſite to all the reſt. *Plato is not dead, and yet living; but* Plato *is dead; therefore he is not alive.*

The Fourth is, which from a disjunctive Propoſition, and ſomething contain'd in the Disjunctives, concludes in oppoſition to the reſt. *Either it is firſt or ſecond;*

but it is the first; therefore it is not the second.

The Fifth is, where the whole Argument being disjunctive, the Concluſion infers from the Disjunctive, and one of thoſe things which are oppoſite in the Disjunctive: as thus; *Either it is Day, or it is Night; but it is not Night; therefore it is Day.* For from Truth, Truth follows, according to the Opinion of the *Stoics*. *It is Day, therefore 'tis Light.* And Falſhood follows Falſhood: as thus; *'Tis falſe that it is Night, therefore 'tis falſe that it is dark.* Nor do they infer a Truth from what is falſe. *The Earth flies, therefore the Earth is.* For when we affirm the Earth to be, it is not neceſſary that it ſhould fly.

There are other Arguments, which are call'd *Involv'd*, and *Latens*; other *Otides*, or of little Importance.

The *Obſcure*, or * *Involv'd*: as thus; *Two are not a few, nor Three; if not theſe, then not Four*; and ſo to *Ten: But Two are a few; therefore Ten.*

The *Otis*, is a Conjunctive Argument, conſiſting of Finite, and Infinite; having both Aſſumption, and Concluſion: as, *If he be not here, he is not at* Rhodes.

This is the *Logic* of the *Stoics*; to which they are ſo bigotted, that they believe the *Logician* to be the only Wiſe Man;

* *Here* Leertius *is cenſuſin'd by* Cucius *and* Caſaubon, *to have miſtaken; for that which he calls* Involv'd, *is the* Sorites.

Man; for that all things are to be discern'd by the Speculation of Words; and for that all Natural and Moral Studies ſtand in need of *Logical Aſſiſtance.*

Thus much of the *Rational* Part of their *Philoſophy*: Now their *Moral Philoſophy* they divide under ſeveral Heads, or *Places*; under the Titles of Natural Inclination, of Good and Evil Things; of the Affections, of Virtue, of the End, of Primary Dignity, of Actions, and Duties, of Exhortations, and Dehortations: which are the more nice Diſtinctions of *Chryſippus*, *Archedemus*, *Zeno* of *Tarſus*, *Apollodorus*, *Diogenes*, *Antipater*, and *Poſſidonius*. For *Zeno* the *Cittian*, and *Cleanthes*, as being more ancient, handled theſe Matters more plainly, and with leſs Subtilty. However, they divided this Part of Philoſophy into *Natural* and *Phyſical*; and held, that *Self-preſervation* was the firſt of all Deſires inſus'd into all Creatures, by the Dictates and Inſtinct of Nature: as *Chryſippus* aſſerts in his Firſt Book *De Finibus*; alledging, That the firſt thing which was familiar and inherent to every Creature, was the Notion of that Sympathy and Concord which is between every Creature: which it was not probable, that the Creature could either alienate or create in himſelf; it re-

mains, that all Creatures accord by Nature. And thus it comes to pass, that they withstand and repel what is hurtful, and embrace what is delightful and beneficial.

But whereas there are some who affirm, That the Desire of Pleasure was the first Appetency infus'd into the Creatures, the *Stoics* deny it: For, say they, If there be any such Thing as Pleasure, it is only an additional Thing, which Nature seeking of her self, receives, as pleasing to the Constitution of the Body. And hence it is, that the Creatures become chearful and vigorous, and that Plants and Trees spread and flourish. Neither has Nature, they say, made any Distinction between Plants and Animals, so as to distribute those Desires into either, without Sence and Appetite; so that we our selves covet many things after the nature of Plants: But this Desire being augmented in Animals, the Use of which leads 'em to covet things most familiar to their Notions; in them Nature, and a sort of Reason governs this Appetite: for Animals are a sort of Rational Creatures, to whom Reason is bequeath'd in a more perfect manner then to Plants; therefore Nature prompts 'em by a kind of Reason, to live the most commodiously they can. And therefore

therefore *Zeno*, in his *Treatiſe* of *the Nature of Man*, affirms the *End*, to be no more then to live correſpondent to the Laws of Nature; which i, to live virtuouſly: Which was alſo the Opinion of *Cleanthes*, *Poſſidonius*, and *Hecato*. Again, That it was the ſame Thing to live virtuouſly, as to live according to the Experience of thoſe things that fall out according to Nature. And therefore the *End*, is to live cloſe up to Nature, that is, according to his own, and the Nature of all Things, acting nothing which the common Law of Nature forbids; which is the true Law diffus'd through all the Creatures, and the ſame in *Jove*, the principal Governor and Upholder of all things. And hence the Virtue of a happy Man, and the Proſperity of Life, when he acts all things according to the Symphony and Agreement of that *Dæmon* in every one, with the Will of the Supream Governor. *Diogenes* therefore aſſerts the *End* to be no other, then to acquieſce in the Reaſon of thoſe things which are according to Nature. *Archedemus*, That it is to live in the Obſervance of all things that are decent. *Chryſippus* alſo aſſerts, That we ought to live according to Nature, as well that which is Common, as that which is properly humane. But *Cle-*

anthes admits only Common, and not any Particular Nature, to be our Guide; That Virtue is an acknowledg'd *Habit* or *Diſpoſition*, and that it is deſirable for its own ſake, and not out of Fear, or Hope, or for the ſake of any external Thing; and that Happineſs conſiſts in it, the Soul being made for the convenience of the whole Life: but that the Rational Creature, is ſometimes perverted by the allurements of Outward Things, ſometimes by the Perſwaſions of Education and Friendſhip; for that Nature infuſes innocent Deſires.

There is another ſort of Vertue, commonly and every where a Perfection, as that of a *Statue:* another inviſible, as *Health:* another ſort ſpeculative, as *Prudence*. *Hecato* alſo aſſerts, That there are certain Scientifical and Speculative *Virtues*, that derive their Being from *Contemplation*; as *Prudence* and *Juſtice:* others, that come not within the Verge of Speculation; as *Health:* for that Health may attend upon a Mad Man, who has a kind of defective Speculation; and there may be Strength in the Arches and Buttreſſes of Buildings: And they are therefore ſaid not to appertain to *Contemplation*; becauſe they are not admitted by *Choice* and *Conſent*, but only as they happen; and

for that they are common as well to the Bad, as to the Good; as *Health* and *Fortitude*. Now that Virtue is ſubſtantial, *Poſſidonius* draws his Argument from hence; That *Socrates*, *Calliſthenes*, *Diogenes*, and the reſt, made a Progreſs in Learning, and increas'd their Knowledg; and that Evil is Subſtantial, becauſe it is the Contrary to Virtue. Then again, That Virtue is to be taught, appears from hence, That Bad Men are brought to become Good; as *Chryſippus*, *Cleanthes*, *Poſſidonius* and *Hecato* affirm.

Panatius aſſerts two ſorts of Virtue; *Speculative* and *Active*. Others will have three ſorts; *Rational*, *Natural* and *Moral*. *Poſſidonius* reckons four ſorts; *Cleanthes*, *Chryſippus*, and *Antipater*, more. *Apollophanes* allows no more then one, which is *Prudence*.

Then again, of the *Virtues*, they affirm ſome to be *Primary*, others inferior to them: That the *Primary* Virtues are *Prudence*, *Fortitude*, *Juſtice* and *Temperance*; of which, *Magnanimity*, *Continence*, *Patience*, *Sagacity*, and *Dexterity in Advice*, are *Species's*.

That *Prudence* is the Knowledge of Good and Evil, and of Things Indifferent.

That *Juſtice* was the Knowledge of what was to be deſir'd of Choice, and what to be ſhnnn'd, and of what was in the midſt between both.

That *Magnanimity* was a Knowledge that rais'd the Habit above all Contingencies, common as well to the Bad, as to the Good.

That *Continency* was an invincible Habit, not to be overcome by Pleaſure.

That *Patience* was the Knowledge where and when to perſevere.

That *Sagacity* was an Inventive Habit, and quick Apprehenſion of our Duty.

That *Dexterity in Advice*, was a Knowledge which inſtructed us, when and what to act for the beſt advantage.

In like manner, they held *Vices*, ſome to be Cardinal, others of a lower Form: as, *Folly*, *Cowardice*, *Injuſtice*, *Intemperance*, *Incontinence*, *Blockiſhneſs*, and *Imprudence in Advice*: and that Evil is the Ignorance of thoſe things, of which Virtue is the Knowledge.

That the General Good was what was Uſeful and Beneficial: the Particular Good, either the ſame, or not deviating from it. And therefore they make a threefold Diſtinction of *Virtue*, and that *Good* which partakes of it: *Good*, from whence; as, in a Virtuous Action: *Good*, from whom; as,

as, from a ſincere Perſon, delighting in Virtue.

Another way they define *Good*, according to the Nature of *Rational*, or as it were *Rational*. Such is that *Virtue*, of which while we partake, we act according to *Virtue*, and become *good*. The Acceſſions to which, were *Joy* and *Gladneſs*. And ſo it is in *Evil* Things; *Imprudence*, *Fear*, *Injuſtice*, &c. Of which they that partake, commit *Evil* Actions.

Moreover, of *Good* Things, ſome there are that appertain to the *Mind*; others *Extrinſecal*; others, neither appertaining to the *Mind*, nor *Extrinſecal*.

Of the firſt ſort, are the *Virtues*, or Virtuous Actions.

Of the Second, *Nobility of Birth*, *Honeſt* and *many Friends*, and *Proſperity*, concomitant with theſe.

Of the Third ſort, when a Man is *virtuous* and *happy* within himſelf.

The ſame is to be ſaid of *Vices*; for *Vices* and vicious Actions proceed from the *Mind*: *Extrinſecal*, are Treaſon to a Man's Country, & Falſeneſs to his Friend; but *Evil*, that neither concerns the *Mind*, nor is *Extrinſecal*, is that Infelicity, to be a Devil to himſelf.

Another Diſtinction of *Good Things*, is, into ſuch as relate to the *End*, *Goods* of Action,

Action, and others relating to both. *Goods* of Action, are *Friends*, and the Benefits we receive from their Assistance. But *Valour*, *Grandeur of Mind*, *Liberty*, *Freeness from Pain*, and all Virtuous Actions are *Goods* that relate to the *End*: and the same *Virtues* are both together as well *Goods* of Action, as relating to the *End*: For as they compleat Happiness, they are *Effective Goods*; but as they are but Parts of Happiness, they are only *Final Goods*.

And the same Distinction is to be made of *Evils*: For an Enemy, and the Mischiefs that proceed from him, are *Effective Evils*. But *Stupidity*, *Pusilanimity*, *Servitude*, *Vexation*, *Grief* and *Sadness*, and every evil Action, are *Final Evils*: For compleating Infelicity, they are *Effective*; but as they are only Parts of Infelicity, they are no more then *Final Evils*.

Then again, the *Goods* of the *Mind*, are distingnish'd into *Habits* and *Inclinations*, or *Affections*; and some are said to be neither the one, nor the other.

The *Inclinations* are the *Virtues* themselves: the *Habits* are our Studies: Common *Energies* or *Actions*, are those Things which are neither *Habits*, nor *Inclinations*. Those good Things which are said to be *Mixt*,

Mixt, are *Numerous Off-spring*, and *Healthy Old Age*. But the ſingle and only Good is *Knowledge*. *Preſent Goods*, are the *Virtues* themſelves; but not always; as, *Joy* and *Walking*: Now every Good Thing is Beneficial, Expedient, Profitable, Uſeful, Commodious, Honourable, Comfortable, Deſirable, and Juſt.

Beneficial, becauſe we receive Advantage by it.

Expedient, becauſe it contains what is requiſite, and ought to be.

Profitable, becauſe we gain by it; and for that it diſſolves our repining at Expence, by raiſing the Compenſations in Traffic above our Neceſſities, and readily pay to be rid of it.

Uſeful, becauſe it affords us Aſſiſtance in our Wants.

Honourable, becauſe Praiſe-worthy.

Comfortable, becauſe it affords us Content and Satisfaction.

Deſirable, becauſe it is to be preferr'd before other Things: And,

Juſt, becauſe according to Law, and for that it begets Society.

Honeſty, they call'd a *Perfect Good*; as conſiſting of all the Numbers ſought for by Nature, and Exactneſs of Symmetry. And of *Honeſty*, they aſſerted Four Kinds.

Juſt,

Juſt, Stout, Modeſt, and Scientifical; for that in theſe all Honeſt Actions are contain'd.

And by the ſame Reaſon, they divided *Diſhoneſt* into Four Parts; Unjuſt, Cowardly, Immodeſt, and Senceleſs.

But ſingly, they define *Honeſty* to be that which raiſes Men to Eſteem, as poſſeſſing a Good that deſerves the general Applauſe: or otherwiſe, as truly born to do their own Work; or after another manner, by way of Ornament; as when they pronounce a Wiſe Man only to be honourably Good. For *Hecato* and *Chryſippus* affirm *Honeſty* alone to be the greateſt Good; alledging it alſo to be Virtue, and participant of Virtue: So that it is the ſame thing for Goodneſs to be eſteemed honeſt, as for Honeſty to be priz'd for good: For by reaſon it is good, 'tis honeſt; and becauſe 'tis honeſt, it is good.

Thus they hold all good things to be equal; and that all *Good* is chiefly to be deſir'd, and that it neither admits of leſs or more.

All *Beings*, they affirm ſome to be good, ſome to be bad, and others indifferent.

Among *Beings* that are good, they number *Wiſdom*, *Juſtice*, *Fortitude*, *Temperance*, &c.

Among

Among *Beings* that are evil, *Imprudence*, *Injuſtice*, &c.

In the Number of indifferent Things, they reckon thoſe Things which neither do Hurt, nor Good: as, *Life*, *Health*, *Pleaſure*, *Strength*, *Beauty*, *Wealth*, *Honour*, and *Nobility*. And the contary to theſe: as, *Death*, *Sickneſs*, *Labour*, *Shame*, *Infirmity*, *Poverty*, *Diſhonour*, and the like to theſe. Which was the Opinion of *Hecato*, *Chryſippus*, and *Apollodorus*, in their Moral Writings: for that theſe things are neither good nor evil; but things indifferent ſpecifically * produc'd. For as it is the Property of Heat to warm, not to cool; ſo it is the Property of *Good*, to do good, and not harm. But *Riches* and *Health* do as much hurt as good; and thoſe things of which we make a good or bad Uſe, are not good; but we may make either a good or bad Uſe of Riches or Wealth, therefore neither are perfectly good; tho *Poſſidonius* be of another Opinion.

* So Cicero renders the Word προηγμένα.

But neither will *Hecato* nor *Chryſippus* allow *Pleaſure* to be good; for that there are ſome filthy and unlawful Pleaſures; and nothing that is filthy and unlawful can be good. For the Uſe of Motion and Strength is only profitable, when virtuouſly made Uſe of; but evil, when made inſtrumental to Miſchief. *Indif-*

Indifferent Things are Two-fold; either ſuch as contribute neither to *Felicity*, or *Infelicity*: Such are *Riches*, *Honour*, *Strength*, *Health*, &c. For that a Man may be happy without all theſe Things, which may bring a Man as well to Infelicity as Happineſs.

In the next Place, they define *Indifferent Things*, as are endu'd neither with Deſire, or Averſion: as, *Whether a Man have an even or odd Number of Hairs, whether much or little Hair*, or, *whether his Fingers be ſtraight or crooked*. For the firſt, *Indifferent Things* incite both to Deſire and Deteſtation; and therefore out of thoſe they cull out others that are altogether indifferent, whether to be deſir'd, or avoided: Of which ſort, they call the one *Produc'd*, the other, *Rejected*. *Produc'd*, thoſe Things which deſerve Eſteem: *Rejected*, thoſe Things that are of no Value. Worth or Eſteem, they define to be a Combination of Virtues to a conſentaneous Life, wholly intent upon all that is Good. Then there is another ſort of Eſteem, which is a midling Efficacy, conducing to a Life according to Nature, which ariſes from Health and Riches; if they conduce any thing to a Natural Life. Then there is an Eſteem in Exchange, which Men that are skill'd

in Commerce vary as they ſee occaſion; as, in the Exchange of Wheat for Barly. *Produc'd* Things have therefore their intrinſic Value: as amongſt Things that proceed from the Soul; as, *Ingenuity*, *Art*, *Advancement in Learning*, &c. Among Corporeal Things, *Life*, *Health*, *Strength*, *a good Habit of Body*, * *Proportionate Limbs*, *Beauty*, &c. Among Things External *Riches*, *Honour*, *Nobility*.

* *For it is impoſſible that* ἐμμελὲς *in this Place ſhould ſignifie* Integrity; *and therefore I render'd it* Proportion of Limbs, *as agreeing with the next Word* καλὸν, Beautiful.

Rejected: Among Things that relate to the Mind, are *Ignorance*, &c. Among Corporeal Things; *Death*, *Sickneſs*, *Infirmity*, *Shame*, and the like. Among External Things; *Poverty*, *Baſeneſs of Birth*, and the like.

Produc'd Things, are alſo produc'd for their own, or for the ſake of others; and ſome both for their own, and the ſake of others too. Of the firſt ſort are *Ingenuity*, and *Advancement in Learning*, &c. For the ſake of other Things, *Riches*, *Nobility*, and the like. For their own, and the ſake of other Things, *Vigor of Mind*, *Quickneſs of Sence*, and *Security from Danger*. And the ſame is to be ſaid of their Contraries.

Duty,

Duty, they define to be that, which being adher'd to, a commendable Reason may be given for its being requir'd by Life it self: Which extends also to Plants and Animals; for there are certain Duties to be discern'd in them. Which Word καθῆκον, *Zeno* first deriv'd from the Verb ἥκω, *to come*; because the Duty comes into all Creatures; and therefore he calls it an Operation proper to all the Structures of Nature: For among those things that are actuated by Desire, some are *Duties*, others are contrary to *Duty*.

Duty therefore, is that which Reason chuses to do; as, *to honour our Parents, our Elders our Country*, and *to assist our Friends*. *Undutiful Acts*, which Reason refuses; as, *to slight our Parents, neglect our Brethren, to be unkind to our Friends, and to scorn our Country*. But what Reason neither commands, nor forbids, those things are neither *Duties*, nor *Undutiful Acts*: as, for a man *to take up a Feser fallen to the Ground, to hold a Pen*, or

* Strigile *was an Instrument which the Ancients us'd to cleanse their Bodies in their Baths: Of which, see the Form and Use in* Martial *and* Petronius Arbiter.

* Strigil *for another.*

Other

Other *Duties* there are, which being neglected, do no great harm; as, *to be careleſs of a Man's Health*, &c. Others, the Neglect of which proves miſchievous; as, *when a Man, regardleſs of himſelf, maims or wounds his own Body, or waſtes his Eſtate.*

Again, Some *Duties* are alwa's to be perform'd; others, not at all times. Of the firſt ſort, are, *putting and anſwering of Queſtions, Walking*, &c. And then there is a Midling *Duty*; for *Children to obey their Teachers.*

They ſay, the Soul is divided into eight Parts; of which, the Five Senſes are five Parts, the Inſtrument of Voice and Cogitation, which is the Mind, and the Generative Faculty.

That the Diſtraction of the Mind was occaſion'd by Faliſhood, that brought forth a thouſand Perturbations, which occaſion'd that inconſtant Agitation.

Now *Paſſion*, according to *Zeno*, is an irrational and preternatural Motion, or inordinate Violence of the Soul.

They diſtinguiſh'd Perturbations into Four Sorts; *Pain*, *Fear*, *Concupiſcence*, and *Pleaſure*. And it is the Aſſertion of *Chryſippus*, That theſe Perturbations proceed from Opinion. Thus Covetouſneſs ariſes from a Conceit that Money is a

Thing to be desir'd. In like manner, Drunkenness and Intemperance proceed from an Opinion that those Things are delightful.

They hold also, That Grief is an irrational Contraction of the Mind. The several *Species's* of which, they affirm to be, *Pity*, *Envy*, *Emulation*, *Jealousie*, *Trouble*, *Vexation*, *Sadness*, and *Confusion*.

Pity, is a certain Grief for an Injury done to another.

Envy, a repining at another's Prosperity.

Emulation, a Grief, that another enjoys what he desires.

Jealousie, That another enjoys what he possesses.

Trouble, the Weight of Sorrow.

Vexation, is a contracting Grief, that proceeds from Distress, and opposing Difficulties.

Sadness, a painful Sorrow.

And *Confusion*, an irrational Sorrow, that preys upon the Spirits, and hinders a man from seeing the Remedies that are before him.

Fear, they hold to be an Expectancy of Misfortune; to which they refer *Terror*, *Sloth*, *Shame*, *Consternation*, *Tumultuary Perplexity*, and *Agony*.

Terror,

Terror, is a Fear that causes Quivering, and Trepidation.

Shame, is the Fear of Ignominy.

Sloth, The Fear of being put to hard Labour,

Consternation, is a Fear proceeding from some unwonted and dismal Accident.

Tumultuary Perplexity, When a Man's Thoughts are at a *Non-plus*, accompany'd with a failing and hæsitation of the Speech.

Agony, The Dread of something that does not appear.

Concupiscence, they assert, to be an irrational Desire: To which they refer *Indigence*, *Hatred*, *Contention*, *Love*, *Wrath*, and *Choler*.

Indigency, is a Desire of that we do not enjoy; and which being at a distance from our Possession, we eagerly pant after.

Hatred, is, when we wish Mischief to another, as it were with Heart and good Will.

Contention, A Desire to defend and maintain our own Opinions.

Anger, a Desire to punish those that we believe have undeservedly and unworthily injur'd us.

Love, is a Desire not incident to Good

Men; for it is only an Industrious Treachery, for Beauty's sake

Wrath is an inveterate Anger, full of Hatred, and watching Opportunity to satisfie its Rage.

His Raging Anger for a while
Within his Breast may seem to boil;
But yet his Mind will never change,
Till he has had his full Revenge.

Choler, is a Passion soon hot, soon cold.

Pleasure, They define to be an irrational longing after that which seems to be desirable. Of which, they number up these several sorts: *Tickling Delight*, *Insulting Joy*, and *Excess of Joy*.

Tickling Delight is the Pleasure that comes by the Ear.

Insulting, is the Rejoycing at another Man's Misfortunes.

Joy, is the Relaxation of the Mind, alluring to Pleasure.

Excess of Joy, is the Dissolution of Virtue abandoning it self to forbidden Liberty: For as the Body labours under several Distempers; so are immoderate Desires of Pleasure and Glory, the Diseases of the Mind.

Sickness, is a Distemper accompany'd with infirmities.

A

A *Diſeaſe*, is a vehement Longing after that which ſeems delectable. And as ſome Diſeaſes happen accidentally in the Body, as *Catarrhs* and *Diarrhœa's*; in like manner, there are certain irregular Proneneſſes and Inclinations of the Mind; as, the *Habit of Envy*, *Uncompaſſionateneſs*, *Contentions*, and the like.

They aſſert Three good Qualities; *Gladneſs*, *Circumſpection*, and *Will*.

Gladneſs, they ſay, is contrary to Pleaſure, being a laudable Exultation of the Mind.

Circumſpection, is contrary to *Fear*; being a commendable ſhunning and prevention of Evil; for a wiſe Man cannot fear, but may be circumſpect.

The *Will*, they hold to be contrary to *Appetite*, as being a lawful and regular Deſire.

To the *Will* they refer *Benevolence*, *Pleaſantneſs of Humor*, *Friendly Salutation*, and *Loving Kindneſs*.

To *Gladneſs*, *Jocondry*, *Chearfulneſs*, and *Tranquility of Mind*. For they ſay, That a wiſe man always keeps himſelf in a ſedate and quiet Temper, free from Paſſion. In another Sence alſo a wicked Man may be free from Paſſion; which is no more then to ſay that he is obdurate and immoveable in his Reſolutions: Nor

can a wiſe Man be vainly pufft up with Pride; for his Eſteem of Honour is equal to his Scorn of Ignominy; and it may ſo happen, that a wicked Man may be as little addicted to arrogant Vanity; as being one to whom Honour and Ignominy are the ſame Thing.

Wiſe Men alſo, they ſay, are all moroſe and rigid, becauſe they never talk of Pleaſure themſelves, nor admit others to diſcourſe of it to *Them*. And there is another ſort of Auſterity, that may be compar'd to ſowr Wine, which is us'd in Phyſic.

They alſo ſay, That Wiſe Men ought to be ſincere; and to be cautious how they appear to outward ſhew better then they are; for that only Iniquity masks and paints it ſelf; but Honeſty always delights to ſhew it ſelf Bare-fac'd. That they ſhould be no great Lovers of Buſineſs, which many times draws 'em from their Duty: And that they ſhould beware of Drunkenneſs, which cauſes Madneſs, and the Loſs of the Sences for a time. Yet it may happen that they may have extravagant Thoughts, through the Redundancy of Black Melancholy; not that their Reaſon fails 'em; but becauſe Nature is weak.

Nor ought a Wiſe Man to ſubmit himſelf to Grief; in regard that Paſſion is a Rational Contraction of the Soul, according to *Apollodorus*, in his *Morals*.

Alſo, That they ought to be Religious, and well skill'd in the Sacred Conſtitutions; as enjoying a kind of Divinity within themſelves. Whereas the *Irreligious* are without any Divinity as being contrary to the truly *Pious*.

Piety, they define to be the Knowledge of Divine Worſhip: therefore when Wiſe Men Sacrifice to the Gods, it behoves 'em to be chaſt and pure; as deteſting all Tranſgreſſions againſt the Gods, by whom they are belov'd ſo long as they remain ſincere and holy. More eſpecially, that the Prieſts ſhould be Wiſe Men, to whom the Care of the Sacrifices, the Temples, Proceſſions, Purifications, and other Ceremonies due to the Gods, is committed.

That the next Reverence to that which is due to the Gods, is to be paid to Parents and Brothers.

That Wiſe Men are naturally indulgent and affectionate to their Children, which Wicked Men are not.

They believe all Tranſgreſſions to be alike; as *Chryſippus*, *Perſæus*, and *Zeno* acknowledge. For as Truth is not more true

then Truth, nor Falſhood then Falſhood; ſo Fraud cannot be greater then Fraud, nor Sin then Sin: For he that is a hundred Furlongs diſtant from *Canopus*, is no more in *Canopus*, then he that is but one Furlong diſtant from it; ſo they that offend more or leſs, are equally Tranſgreſſors. But,

Heraclides of *Tarſus*, an intimate Acquaintance of *Antipater*, of the ſame City, together with *Athenodorus*, are both of a contrary Opinion; That ſome Offences are more heinous then others.

Chryſippus alſo aſſerts, That a Wiſe Man is not ſo reſerv'd, but that he will undertake the Management of Public Affairs, unleſs he meet with any Impediment; knowing that he may be a means to prevent the Growth of Vice, and to excite his Fellow-Citizens to Virtuous Actions.

Alſo, That it may be lawful for him to marry for the Procreation of Off-spring; which *Zeno* allows in his *Common-wealth*.

That a Wiſe Man will not obſtinately uphold a Falſhood, nor aſſent to a Lye; and that he will embrace the *Cynic* Sect, as being a near way to Virtue; as *Apollodorus* confeſſes in his *Morals*: That he will taſte of Human Fleſh, if neceſſary Chance conſtrain him: That the wiſe Man

Man is the only Free-Man, all Evil Men being no more then Slaves: For; that Liberty is the Power of acting according to a Man's own Will, which Evil Men cannot do: Servitude the Privation of acting freely: Of which there is one ſort that conſiſts in Subjection; and another ſort, in Poſſeſſion and Subjection. To which, Lordſhip and Maſterſhip are Oppoſites, and evil in themſelves.

That Wiſe Men are not only Free-Men, but Princes; as Governing a Kingdom ſubject to none; which can be aſſerted only of Wiſe Men; according to the Opinion of *Chryſippus*. For he muſt be acknowledg'd to be a Prince of Good and Evil Things, which Power no Wicked Man can aſſume to himſelf.

In like manner, They are the only Perſons fit for Magiſtracy, for Judicature, and to plead at the Bar, and no others.

For that they cannot well commit an Error, as not being eaſily corrupted.

For that they are circumſpect, and no leſs wary of wronging others, as of injuring themſelves.

For that they are not to be guided by falſe Pity, and ſo not apt to pardon Offenders, or remit the Puniſhments ordain'd by the Law. For neither Severity nor Pity, nor Equity it ſelf begets any Mercy

Mercy in the Soul in matter of Puniſhment; nor are they counted the more cruel for the Puniſhments which they inflict.

Neither does a Wiſe Man admire at any of thoſe Things, which to others ſeem Wonders and Paradoxes, ſuch as are Abyſſes, the Ebbing and Flowing of the Sea, Hot Springs, or Mountains vomiting Fire.

Neither would a Wiſe Man be confin'd to a Deſert: For Nature loves Familiarity, and delights in Action and Exerciſe, to keep the Body in Health.

A Good and Wiſe Man alſo will pray to the Gods, and crave Bleſſings at their Hands. So ſay *Poſſidonius* and *Hecato*: the firſt, in his *Book* of *Offices*; and the latter, in his *Treatiſe* of *Paradoxes*.

They affirm, That there is no true Friendſhip, but only among Good Men; which is occaſion'd by the Sympathy of Diſpoſitions; and therefore Society is a kind of imparting in common the Neceſſaries of Life, becauſe we make Uſe of our Friends as of our ſelves; for which Reaſon, they deſire Friends, and eſteem it a Bleſſing to have many: But that there can be no Friendſhip among Evil Men.

That

That it is a vain Thing to contend with Evil Men: For that all Fools are mad, or act with a Phrenzy equal to Folly.

That every Wiſe man does Good; as we ſay that *Iſmenius* play'd well upon all manner of Wind-Muſic.

Beſides that, all Things are in the Power of a Wiſe man; for the Law has given him an abſolute Authority.

They aſſert, That the Virtues are link'd one to another; ſo that he who enjoys one, poſſeſſes all the reſt; for that the Speculation of Virtue is in common; as both *Chryſippus*, *Apollodorus*, and *Hecato* ſeverally teſtifie.

Concomitants to Wiſdom, are *Proſperity in Counſel*, and *Perſpicacity*.

Upon Temperance, *Order* and *Modeſty* attend.

To Juſtice, *Equity* and *Probity* are Handmaids.

And Fortitude is attended by *Reſolution* and *Valour*.

They allow no *Medium* between *Virtue* and *Vice*: For as a Stick may be either ſtreight or crooked, ſo it may be with Juſtice or Injuſtice; yet neither can Juſt be more Juſt; nor Unjuſt, more Unjuſt.

Chryſippus alſo affirms, That Virtue may be loſt; which, on the other ſide, *Cleanthes* abſolutely denies. The

The former avers, it may be loſt through Drunkenneſs or Melancholy; which the latter will not allow, by reaſon of the firm footing it has got in the Soul; which is the true Virtue which is to be deſir'd. And therefore we are aſham'd when we do ill, becauſe we know there is nothing good, but what is honourably virtuous; and this is that which ſuffices to render us happy, according to the Opinion of *Zeno* and *Chryſippus*, in his *Treatiſe* of the *Virtues*; and of *Hecato*, in his *Second Book*, *De Bonis*. For ſay they, If Magnanimity be ſufficient to raiſe a mans Soul to ſuch a lofty pitch, certainly Virtue muſt be ſufficient to render a man happy, that is able to contemn all Things which can give her any Trouble. However, *Panætius* and *Poſſidonius* will not allow this prevailing Sufficiency in Virtue; but affirm the Neceſſity of Health, Riches and Strength, to be aſſiſtant. However they aſſert, That Virtue cannot be loſt; contrary to *Cleanthes*.

They alſo affirm, That Juſtice is Juſtice by Nature, and not by Conſtitution of Law; as Love it ſelf, and right Reaſon are; according to the Opinion of *Chryſippus* in his Treatiſe *De Honeſto*.

They alſo hold, that Diſcord it ſelf is not contrary to *Philoſophy*. For if this were

were not true, there would be a Deficiency in Life it ſelf; as *Poſſidonius* affirms.

Chryſippus alſo aſſerts the *Liberal Sciences* to be of great Uſe, in his *Treatiſe of Juſtice*: And *Poſſidonius* maintains the ſame Opinion, in his Book *De Officiis*.

The ſame Authors aver, That we are not juſt to other Creatures, becauſe of the Diſſimilitude that is between us and them.

They allow a Wiſe man to be in Love with young Lads, that carry in their more beautiful Aſpects the Marks of Ingenuity, and a Propenſity to Virtue; as *Zeno*, in his *Common-Wealth*, and *Chryſippus*, in his *Lives*, and *Apollodorus*, in his *Ethics*, declare. For Love, ſay they, is an * Endeavour to gain Friendſhip for the ſake of appearing Beauty; nor is it for the ſake of Coition, but of Friendſhip. Therefore † *Thraſo*, having his Miſtreſs wholly at his Command, abſtain'd from her, for fear of being hated. So then Love is a Tie of Friendſhip not to be blam'd; as *Chryſippus* acknowledges, in his *Treatiſe of Love*.

* *For ſo* Cicero, *renders the Word* ἐπιχείρησιν, Conatum, *and not* Inſidium.

† *There is a confeſs'd Miſtake in this Place, not be corrected.*

Beauty, they define to be the Flower of Love. Now there being Three Sorts of *Lives*, the Speculative, the Practical, and the Rational Life; they ſay, The Third

Third is to be preferr'd: For that a Rational Creature was created by Nature, ſufficient for Contemplation and Practice. Farther, they ſay, That a Wiſe man will readily ſurrender his Life for his Country and his Friend, though he ſuffer Torment, Mutilation of Members, or the moſt incurable Diſeaſes.

'Tis their Opinion alſo, That Wives ſhould be in common; ſo that a man might make Uſe of the firſt he met by accident; for thus *Zeno* and *Chryſippus* both ordain'd in their *Common-Wealths*; for that they will all have the ſame Charity and Affection for their Offspring; and by that means Adultery and Jealouſie will be remov'd out of the World.

They affirm that Common-wealth to be the beſt, which is a mixture of Regal and Popular Power. And this is a Brief Accompt of their *Morality*; though they have aſſerted many other Opinions, not without probable Grounds.

As for their *Natural Philoſophy*, it is comprehended under the *Places* of *Bodies*, *Principles*, *Elements*, *Deities*, the *End*, *Place*, and *Vacuum*: Thus ſpecifically. But generally they divide it into Three *Places*: Of the *World*; of the *Elements*; and of *Cauſes*.

The

The Place of the *World*, they divide into two Parts. For by the means of one Conſideration, they aſſociate to themſelves the *Mathematics*; which teach 'em to enquire into the Nature of the wandring and fix'd Stars, and the like. As, Whether the *Sun* be as big as he ſeems to be? And the ſame concerning the *Moon*; the Riſing and Setting of the *Stars*, and the like. By means of the other Speculation, which is only proper for *Naturaliſts*, they enquire, What is the Subſtance of *Natural Philoſophy*? what the Sun is? and what the Stars are as to Matter and Form? whether Created or not? whether Living Bodies or no? whether corruptible or not? whether govern'd by Providence? and ſo of the reſt.

The *Place* of *Cauſes*, alſo they diſtinguiſh into two Parts. Under one Conſideration falls the Queſtion common to *Phyſicians*, concerning the Dominion of the Soul; what things are exiſtent in the Soul; of the Seed, *&c.* What remains, is common alſo to the *Mathematics*; as, How we ſee what's the Cauſe of the Optic Fancy; what the Cauſe of Clouds, Thunder, Rainbows, *Halo's*, Comets, and the like.

They aſſert two Principles of all Things, the *Active* and *Paſſive*. The *Paſſive*, that

ſame

ſame lazy and feneant Subſtance, call'd *Matter*. The *Active*, God; which is the *Reaſon* contain'd in it: Who being Sempiternal, was the Architect of the whole Structure, and of all things contain'd in it. This is the Opinion of *Zeno* the *Citian*, in his *Treatiſe* of *Subſtance*.

With whom agree *Cleanthes*, in his *Book* of *Atoms*; and *Chryſippus*, in his *Firſt Book* of *Phyſics*, toward the End; *Archedemus*, in his *Treatiſe* of the *Elements*; and *Poſſidonius*, in his *Second Book* of *Natural Philoſophy*.

However, they make a Diſtinction between *Principles* and *Elements*; for the one they hold to be without beginning, the other, Corruption; that the *Elements* ſhall periſh by Fire; for that the *Elements* are corporeal; but the *Principles* incorporeal and incorruptible.

A *Body*, as *Apollodorus* defines it, is that which conſiſts of *Longitude*, *Latitude* and *Depth*: and this he calls a *Solid Body*.

The *Superficies* is the Termination of a Body; or that which has only Length and Latitude; but no Depth: And this falls as well under *Thoughts*, as *Subſtance*.

A *Line* is the End of a *Superficies*, or Length without Breadth, or having only Length.

A

A *Point* is the Termination of a *Line*, and is the ſmalleſt Mark that can be.

They hold but one God; to whom they give the Names of *Intelligence*, *Fate*, *Jove*, and ſundry other Appellations. This God, at the Beginning, when he was alone by himſelf, turn'd all Subſtance into Water; having rarify'd it firſt into Ayr. And as the Sperm is contain'd in the Birth, thus this Spermatic Reaſon of the World remain'd in the Water, preparing the Matter for the Generation of external Beings; and then the four Principles were created; *Fire*, *Water*, *Ayr*, and *Earth*. This is the Diſcourſe of *Zeno*, in his *Book* of the *World*; of *Chryſippus*, in his *firſt Book* of *Phyſics*; and of *Archedemus*, in a certain *Book* of *Elements*.

An *Element* is that, out of which all things were at firſt produc'd; and into which they are to be diſſolv'd again. That all the *Elements* together at firſt compos'd that motionleſs Subſtance, *Matter*: That Fire is hot; Ayr cold; Water liquid, and Earth dry; and that the ſame Part ſtill remains in the Ayr: That the Fire is uppermoſt, which they call the *Sky*; where the Sphere of the Planets was firſt created; next to that, the Ayr; below that, the Water; and the Earth the Foundation of all, as being in the middle.

They affirm the World to be God three manner of ways.

First, The peculiar Quality of the whole Substance, incorruptible and without Beginning, the Architect of the whole adorn'd Structure, after some Periods of Time, consuming and swallowing up the whole Substance into Himself, and then restoring it out of Himself again.

In the next Place, they affirm the Ornamental Order of the Stars to be the World.

And *Thirdly*, A Being consisting of both.

Possidonius defines the World to be the peculiar Quality of the whole Substance, compos'd of *Heaven* and *Earth*, and the Nature of the things therein contain'd. Or a Systeme of Gods and Men, and of those things created for their sakes.

That the *Heaven* is the outermost Periphery or Superficies upon which all that which they call Θεῖον, or the Divine Nature was fix'd.

Moreover, That the World was govern'd by Providence, and the Grand *Intelligence*; according to *Possidonius*, in his *Treatise* of the *Gods*; and that this Grand *Intelligence* diffuses it self through the whole, as also into our Souls; but more abundantly into some; into others, less.

leſs. Into ſome, as a Habit, through the Bones and Nerves; into others, as the Underſtanding, through the *Principality* of the Mind. That the whole World was a Living Creature, and endu'd with Reaſon, having the Ayr for its τὸ ἡγεμονικὸν, or *Principality of the Mind.* Which was the Opinion of *Antipater* the *Tyrian.* But *Chryſippus* and *Poſſidonius* affirm the Heaven to be the *Principality* of the World's *Mind*, or *Intelligence*; and *Cleanthes*, to be the *Sun.* Soon after, *Chryſippus* contradicting himſelf, affirms Part of the Air to be that *Hegemonicum* or Receptacle of the World's *Intelligence*; which they affirm'd to be the firſt Divine Nature; ſo apprehenſible to Sence, that it was perceiv'd to be diffus'd, as it were, through the Conduits of the Air, into all Creatures and Plants, and through the World it ſelf, as a Habit.

That there was but one *World*, Finite, and of a Sphærical Form; as being a Figure more proper for Motion; as *Poſidonius* and *Antipater* aſſert.

That beyond the World there was an immenſe and ſurrounding *Vacuum*: But that it was incorporeal; becauſe it could contain, but not be contain'd by Bodies. Moreover, That there was no *Vacuum* in

in the World; but that all was clos'd up together in a miraculous Unity. Which happen'd through the Concord and Congruency of the Celeſtial with the Earthly Beings.

Of this Vacuity *Chryſippus* diſcourſes in his Book, *De Inani*, and his Firſt Book of *Natural Sciences*; *Apollonius* alſo, and *Poſidonius* in the Second Book of *Natural Reaſon*.

That all Things like to theſe, were alſo incorporeal.

Moreover, they held *Time* to be incorporeal, being the interval of the World's Motion.

That the *Time paſt*, and *to come*, were infinite; only the *preſent* finite.

They alſo maintain'd the World to be corruptible; as being created by the Reaſon of thoſe *Things* which are perceptible by Sence. Of which, the Parts being corruptible, ſo likewiſe the *Whole*. But the Parts of the World were corruptible; for they change reciprocally one into another; therefore the World was corruptible. More eſpecially, that which may be prov'd to change for the worſe, is corruptible; but the World is ſubject to that ſort of Change; therefore corruptible: for it is plain, that the Parts are ſubject to be dry'd up, then ſoak'd

with

with Moiſture again. Now the World was created by the Change of the Subſtance into Moiſture, being firſt rarify'd into Air; afterwards the Water thicken'd into Earth, while the thinner Part turn'd to Air again; which being yet more rarify'd, produc'd *Fire*: And laſtly, out of a mixture of all theſe, Plants, Animals, and other Beings were created.

Of this Generation and Corruption of the World, *Zeno* diſcourſes in his *Treatiſe* of the *Univerſe*; *Chryſippus*, in his *Phyſics*; *Poſidonius*, in his *Book* of the *World*; *Cleanthes* and *Antipater*, in their *Works*, under the ſame *Title*: And beſides theſe, *Panætius* affirms the World to be corruptible.

Now that the *World* is a Creature endu'd with Life, Rational and Intelligible, *Chryſippus* affirms in his *Firſt Book* of *Providence*; together with *Apollonius*, in his *Phyſics*; and *Poſidonius*, who aſſerts, that the World being a Living Creature, is likewiſe endu'd with Sence; for that a Living Creature is much more noble then an inanimate Creature: Moreover, that it is a Living Creature, is manifeſt from hence, that the Soul of man is as it were, more violently torn out of it.

But on the other ſide, *Boethus* affirms, That the World is not a Living Creature:

But that it is but one, *Zeno*, *Chryſippus*, *Apollodorus*, and *Poſidonius* all agree. And *Apollodorus* adds, that the World is one way call'd the *Univerſe*; and after another manner, the *Vaſt Syſteme*, conſiſting of the World, and the Vacuity beyond it. So that the World is finite; but the ſurrounding Vacuity infinite.

As for the *Stars*, they affirm, That the Fix'd Stars are whirl'd about by the Circular Motion of the Heaven; but that the Planets obſerve their own peculiar *Motions*. That the *Sun* makes an oblique Revolution through the Circle of the *Zodiac*; and ſo the *Moon* likewiſe.

That the Sun is a moſt pure ſort of Fire; according to *Poſidonius*, in his Seventeenth Book of *Meteors*; and bigger then the Earth, but Sphærical in proportion to the World. That it is made of Fire, becauſe Fire produces all things; and bigger then the Earth, becauſe it enlightens all the Earth; and not only the Earth, but the Heaven: Of which, a farther Proof is this; That the Earth caſts a Conical Shadow, and for that the Sun is every where ſeen, by reaſon of its Magnitude.

That the *Moon* partakes more of the Earth, becauſe it is nearer to it.

That theſe Fiery Bodies receive continual

nial Nourishment. The *Sun*, being a sensible *Flambeau*, from the vast Ocean; the *Moon* from the Potable Rivers, being mix'd with Air; and near to the Earth, as *Posidonius* asserts in his 6. Book of the *Reason of Nature*. The rest receive their nourishment from the Earth. They believe the Stars also to be Spherical, & the Earth to be Immoveable. That the Moon does not shine with her own borrow'd Light, but borrows it from the Sun. That the Sun happens to be Eclipsed, when the Moon interposes her self, between the Sun and that part of the Earth which is next us; as *Zeno* writes in his Book of the *Universe*.

That the *Moon* is eclips'd when she falls into the Shadow of the Earth; so that she is never eclips'd but when she is at the Full, and diametrically opposite to the Sun; which happens once in every Month: For moving obliquely contrary to the Sun, she alters her Latitude sometimes more to the North, sometimes more to the South. But when her Latitude comes to the Latitude of the Sun, and that which lies between, and so becomes diametrical to the Sun, then she suffers an Eclipse. Now she moves in her middle Latitude the *Claws* of the *Crab*, the *Scorpion*, the *Ram*, and the *Bull*; as *Posidonius* asserts.

They affirm God to be an immortal Creature, rational, perfect, bleſſed, void of all Evil, governing by his Providence both the World, and all things contain'd in it. That he is not only the Architect of the whole, but the Father of all things; but generally that Part of him which penetrates all things, is call'd by ſeveral Names, according to the Effects. In the firſt Place, *Jupiter*, by whom all things were made; then *Zeus*, from ζῆν; becauſe he gives Life to all things; next *Athenai*; becauſe his Dominion extends into the Sky; which is *Aither* in the *Greek*, *Hera*; as being Lord of the *Air*; *Vulcan*, from the Uſe of Fire in forging of Iron; *Neptune*, from his Power over the Sea; *Ceres*, from his Power over the Earth; with ſeveral others; for Reaſons altogether as probable.

As for the Divine Subſtance, *Zeno* concludes it to be the World, and the Heaven. But *Chryſippus*, *Poſſidonius*, and *Antipater* affirm it to be the *Air*. *Boethus* aſſerts the Globe of the Fix'd Stars to be the Divine Nature.

Nature, they ſometimes define to be that which comprehends and embraces the World; ſometimes that which cauſes the Products of the Earth to grow and flouriſh.

Nature

Nature therefore is a Habit deriving motion from it ſelf, according to the *Seminatic Rationalities*; terminating and putting an end to thoſe things that flow from her, at certain prefix'd times, and performing what ſhe was ordain'd for; and it is apparent that ſhe aims at profitable Pleaſure, by the Structure of *Man*.

On the other ſide, *Zeno*, *Chryſippus*, *Poſidonius*, and *Boethus*, in their Treatiſes of *Fate*, aſſert all things to have been created by *Fate*.

Now *Fate* is a Series of things link'd together; or elſe that Reaſon by which the World is adminiſter'd.

They alſo allow all manner of Divination to be ſubſtantial: or elſe Providence. Which was the Opinion of *Zeno*, *Chryſippus*, *Athenodorus* and *Poſidonius*. But *Panætius* will not yield it to be a Subſtance; for that the *Prima Materia*, or *firſt Matter*, was the Subſtance of all things; as *Cleanthes* and *Zeno* both acknowledge.

Now *Matter* is that of which any thing conſiſts; and it is call'd ſometimes *Matter*, ſometimes *Subſtance*, or the *Cauſe* of all things both general and particular; but the Subſtance of the Whole neither increaſes nor diminiſhes.

A *Body*, they ſay, is a terminated Subſtance; as *Apollodorus* and *Antipater* define it.

It is alſo Paſſive; for if it were immutable, thoſe things which are, could not be form'd out of it. Hence the Diviſion of it extends to Infinity. Which *Chryſippus* denies; for that there is nothing Infinite which can be divided. The Mixtures alſo are made quite through the whole, and not with Limitation, or by Appoſition of Parts; for a ſmall Quantity of Wine being thrown into the Sea, will reſiſt for a time; but ſoon mingle, and loſe its Nature.

They alſo affirm, That there are Dæmons or Spirits, which have the Guardianſhip of Humane Affairs; and that the Souls of Wiſe men being departed from the Bodies, become *Hero's*.

As to thoſe things that derive their Original from the Air, they ſay. That Winter is the congealing of the Air, by reaſon of the Sun's remoteneſs; the Spring, a more moderate Temper of the Air, upon the Return of the Sun to our Hemiſpere; Summer, when the Air is heated by the approach of the Sun to the North, and that the Fall of the Leaf is occaſion'd by the Sun's Departure from us.

That

That the Winds are the Flowings and Inundations of the Air; various in their Names, according to the Climates from whence they come; and of which the Sun is the Cauſe, by exhaling the Clouds.

That the Rain-bow is the Reflexion of the Sun-Beams upon Watery Clouds. Or as *Poſſidonius* defines it, the Manifeſtation of ſome part or portion of the Sun or Moon in a dewie Cloud, concave, and ſhewing it ſelf firm and contiguous to the apprehenſion of Sight, as the Periphery of a Circle fancy'd in a Looking-Glaſs.

That Comets, Bearded Comets, and other Celeſtial Meteors, are ſubſtantial Fires, caus'd by the thicker Part of the Air drawn up into the Ethereal Region.

A Sun-Beam, the kindling of a ſudden Flame ſwiftly darted through the Air, and repreſenting to the Sight the Figure of a long Line.

The Rain is the Alteration of a Cloud turn'd into Water, when the Moiſture exhal'd by the Sun, either from the Earth or the Sea, loſes its firſt Operation, and thickens into Ponderoſity; which being congeal'd, is call'd Froſt or Ice.

Hail is a more ſolid Cloud, crumbl'd by the force of the Wind.

Snow is the Moiſture of a compacted Cloud; according to *Poſſidonius*.

Lightning

Lightning is the kindling of Clouds ſhatter'd and brok'n by the Wind, as *Zeno* defines it.

Thunder is a Noiſe which proceeds from the ruſhing of the Clouds one againſt another.

A Thunder-Bolt, is a vehement kindling and baking of a ſubſtantial Cloud; which then comes poudring down upon the Earth, the Clouds being once brok'n and ſhiver'd in pieces.

A *Typho* is the ſmoaky Wind of a broken Cloud carry'd vehemently to the Earth.

A *Preſter*, or Fiery Whirlwind, is a Cloud ſurrounded with Fire, carry'd by the Wind into the Concavities of the Earth; or elſe a Wind enclos'd in the Bowels of the Earth, according to *Poſidonius*. Of which there are ſeveral ſorts; as, *Earth-quakes*, *Tevvings* of the *Earth*, *Burnings*, and *Ebullitions*.

Now having plac'd the Earth in the middle, they make it the Center of the whole; next to which is the Water; which has a Center likewiſe with the Earth; ſo that the Earth ſeems to be in the Water; and above the Water is the Air, in a Body reſembling a Sphear.

That there are five Circles in the Heavens; the *Arctic*, which always appears; the

the *Summer-Tropic*; the *Equinoctial*; the *Winter-Tropic*; and the *Antarctic*. They are alſo call'd *Parallels*; becauſe they never meet one another.

The *Zodiac* is an oblique Circle; becauſe it touches the *Parallels*.

They alſo reckon five *Zones*: the *Frigid Zone*; beyond the Arctic Pole, uninhabited, through extremity of Cold; the *Temperate Zone*, the *Torrid Zone*; the Southern *Temperate Zone*; and the Southern *Frigid Zone*.

They further conceive Nature to be an artificial Fire, tending her own way to Generation; which is alſo a fiery and artificial Spirit.

That the Soul is ſenſible, and is a Spirit bred within us: therefore it is a Body, and remains after Death; but is liable however to Corruption. But the Soul of the whole is incorruptible, the Parts of which are Souls of Beaſts. *Zeno* and *Antipater* affirm the Soul to be a *Hot Spirit*; as being that with which we breath, and by which we are mov'd. *Cleanthes* alſo aſſerts, That all ſouls are ſo long durable, till they loſe their Heat. But *Chryſippus* allows that Pre-eminency to none but the Souls of Wiſe men.

As to the Senſes, they affirm *Sight* to be the Interval between the Sight, and the ſubjected

ſubjected Light conically extended; according to *Chryſippus*. But as *Apollodorus* defines it, that Part of the *Air*, which reſembles a Conical Figure next the Sight, of which the *Baſis* is the Object next the Sight; which is apparent to be ſeen when the Air is ſmitten with a Wand.

Hearing is the Interval of Air between the Speaker and the Hearer, ſmitten into Circles; which upon that Agitation flows into the Ears; like the Circles made by a Stone in a Ciſtern of Water.

That Sleep proceeds from the Relaxation of the ſenſible Faculty being put upon the ſtreſs in the *Principality* of the Soul.

That the Paſſions are occaſion'd by the Alterations of the Spirit.

The Seed is that which was appointed by Nature to generate the like to that by which it was begotten; and that the Seed of Man mixes its Moiſture with ſome Parts of the Soul, thereby to communicate the Reaſon of the Parent to the Thing generated; which *Chryſippus* affirms to be a Spiritual Subſtance; as appears by the Seeds that are ſown in the Earth; which being too old, never grow; becauſe their Virtue is exhal'd: Moreover, *Sphærus* affirms, that this Seed flows from all Parts of the Body; by which

means

means it comes to generate all the Parts of the Body.

That the Seed of a Woman conduces nothing to Generation, being but ſmall in Quantity, and watery; as *Spharus* aſſerts.

That the *Hegemonicum* is the moſt principal Part of the Soul; where the Imagination and Deſires reſide, and from whence the Reaſon proceeds; which is the Heart.

And thus much for their Opinions in *Natural Philoſophy*; which is ſufficient, conſidering the Brevity deſign'd in this preſent Undertaking. We are next to obſerve wherein they have differ'd and contradicted one another.

The

The LIFE of ARISTO.

ARISTO the *Chiote*, and *Phalanthian*, Sirnam'd the *Syren*, affirm'd, that the *End* and *Scope* of Mankind, was to live indifferently between Virtue and Vice; obſerving no diſtinction between 'em, but an equality in every one.

That a Wiſe Man was like a Famous Actor; who, whether he acted *Thyrſites*, or *Agamemnon*, did both Parts well. So that he rejected the *Places* of *Natural* and *Rational*; ſaying, *That what was above us, nothing concern'd us*: That therefore only *Morals* concern'd us.

He compar'd the Subtleties of *Logic* to Spiders Web, which though Artificial to Sight, were yet of no Uſe.

He neither introduc'd many Virtues, like *Zeno*; neither did he advance any one particularly above the reſt, giving to it particular Titles or Names, like the *Megarics*: And thus profeſſing this kind of *Philoſophy*, and diſputing in the * *Cynoſarges*, he gain'd the Honour to be the Founder of a peculiar Sect. So that *Miltiades* and *Dychilus* were call'd *Ariſtonians*;

* *A Public Place of Exerciſe in Athens, ſo called from a White Dog.*

ans; for he had an extraordinary perſwaſive Eloquence, and very taking among the vulgar ſort.

However, as *Diocles* reports, he was worſted by *Polemo*, in a Diſpute, at what time *Zeno* fell into a tedious Fit of Sickneſs. Yet he was a great Admirer of that Opinion of the *Stoics*, That a wiſe man could never doubt. Thereupon, *Perſeus* brought him two Twins, and order'd the one to deliver him a Truſt, with Inſtructions to the other, to demand it again ſoon after from him; at what time ſeeing him in a Doubt which to reſtore it to, he convinc'd him of his Error.

He was an utter Enemy to *Arteſilaus*. So that it being his Chance to ſee a monſtrous Bull that carry'd a *Matrix*; *Wo is me*, ſaid he, *to* Arteſilaus, *as an Argument againſt Evidence*. To an *Academic*, that deny'd, he apprehended any thing, *Why*, ſaid he, *Doſt thou not ſee that Rich Man ſitting by thee?* Who anſwering, *No*, he retorted upon him this Verſe:

Who ſtruck thee blind, or from thy ſight
Remov'd the glittering Lamps of Light?

He is ſaid to have been the Author of all the following Volumes. Of *Exhortations*, in two Books. *Dialogues* concerning

Zeno's Opinions. Six *Dialogues* concerning *Schools*. Seven *Discourses* upon *Wisdom*. *Amorous Exercises*; *Commentaries concerning Vain-Glory*; *Commentaries* upon Fifteen *Commentaries*, in three Volumes. Eleven *Books* of *Proverbs* and *Sentences*. Against the *Orators*; against *Alexinus*; against *Logicians*, in three Volumes; Four *Books* of *Epistles* to *Cleanthes*.

But *Panatius* and *Sosicrates* will allow no more then the *Epistles* to be his own.

The Report is, that being Bald, the Heat of the Sun pierc'd his Skull; which brought him to his End.

Old as thou wer't and Bald, it was ill done
T'expose thy Noddle to the Roasting Sun;
For when thou sought'st for more then needful Heat,
Thou found'st cold Death and Styx *to cool thy Pate.*

There was also another *Aristo* of *Iliete*, a *Peripatetic*; a second, an *Athenian*, and a *Musitian*: Another, a *Tragic Poet*; a fourth, who wrote the Art of *Rhetoric*; and a fifth, a *Peripatetic* of *Alexandria*.

The

The LIFE of ERILLUS.

ERillus the *Carthaginian*, asserts Knowledge to be the *End* and *Scope* of Mankind; which is to live for ever: referring all things to a Life of Knowledge; by which means we avoid the Death of Ignorance.

He defin'd Knowledge, to be a Habit proceeding from a Crowd of Imaginations, not to be expres'd in Words. Sometimes he held there was no End, as being alter'd and chang'd, as various Accidents and Businesses alter'd the Resolutions of Men. As if the same Metal may serve to make a Statue, for *Alexander* or *Socrates*. But he distinguish'd between the End, and the thing subjected to the End: For the one, Fools, as well as Wise Men apprehend; the other, only the Wise can conceive.

He also maintain'd, that there were things Indifferent between Virtue and Vice. His Treatises are but short; how-

ever full of Pith and Sence, and full of Contradictions of *Zeno*.

It is reported, that when he was a Boy, he was belov'd by ſeveral Men; whom *Socrates* not being willing to admit, caus'd *Erillus* to be ſhav'd, and then they ceas'd to make any farther Addreſſes.

He wrote ſeveral Dialogues under the following Titles: Of *Exerciſe*; of the *Affections*; of *Apprehenſion*, the *Legiſlator*; the *Midwife*; *Antiphero*; the *School-maſter*; *Preparatives*; *Direction*, *Mercury*, *Medea*; and *Moral Queſtions*.

But *Dionyſius*, Sirnam'd *Metathemenus*, aſſerted Pleaſure to be the *End* and *Aim* of all men: For having a Pain in his Eyes, he was ſo tormented with it, that he cry'd out, that Pain could not be a thing indifferent.

His Father's Name was *Theophantus*, of the City of *Heraclea*; and when he came of Age, he was firſt of all, a Hearer of *Heraclides*, his Fellow-Citizen; after that, of *Alexinus*, and *Menedemus*; and laſtly, of *Zeno*. Yet he lov'd none ſo clearly as *Aratus*, whom he labour'd to imitate.

At length, when he left *Zeno*, he betook himſelf to the *Cyrenaics*, frequented the Common Proſtitutes, and indulg'd himſelf

himſelf to all manner of Voluptuous Pleaſures.

Several Writings are Father'd upon him, under theſe Titles, Of *Calming the Paſſions*; in two Volumes: Of *Exerciſe*, two Volumes: Of *Pleaſure*, four: Of *Riches*, *Favour*, and *Puniſhment*: Of the *Uſe* of *Men*: Of *Happineſs*: Of the *Ancient Kings*: Of *Things deſerving Applauſe*: Of *Barbarous Cuſtoms*.

Theſe were they that differ'd from the *Stoicks*: But to *Zeno* himſelf ſucceeded both his Scholar and Admirer, *Cleanthes*.

The LIFE of

CLEANTHES.

CLEANTHES, the Son of *Phanias*, an *Asian*, as *Antisthenes* reports in his Successions, was at first a *Fisty-Cuffer*; but coming to *Athens*, with no more then four *Drachma's* in his Pocket, and meeting with *Zeno*, he betook himself most sedulously to the Study of *Philosophy*, and adher'd altogether to his Precepts and Opinions.

It is reported also, that being miserably poor, he hir'd himself out to draw Water in Gardens in the Night, and follow'd his Studies by Day; so that they gave him the Nickname of *Well-Emptier*. For which, they say, he was call'd in question by the Judges; who demanded of him, Wherefore being such a stout and well made Fellow, he follow'd such an effeminate Employment? And being cast by the Testimony of the Gardiner that set him at Work, and of a Woman whose Ovens he heated, he was acquitted by the Judges; who admiring his Parts, order'd him

him ten *Mina's*; which *Zeno* forbid him to accept: though afterwards, it is reported, that *Antigonus* ſent him three Thouſand.

Another time, as he was carrying certain Children to a Show, the Wind blew off his ſingle Garment, and diſcover'd him quite naked; upon which, the People giving a loud Shout, he was order'd to be new clad; as *Demetrius* the *Magneſian* relates. For which, *Antigonus* admiring him, and becoming his Hearer; ask'd him, *Wherefore he drew Water?* To whom, *I do not only draw Water*, ſaid he; *Do I not dig? Do I not endure the bitter hardſhip of cold Weather, and all for the Love of Philoſophy?* For *Zeno* put him to it, and made him bring him a Half-peny a time out of his Labour; and one time among the reſt, fetching out one of his ſmall Pieces, and ſhewing it among his intimate Friends, *Well*, ſaid he, *this* Cleanthes *is able to maintain another* Cleanthes *if he would; and yet they who have enough of their own, cannot be content, but they muſt be begging of others, though not half ſuch diligent Philoſophers.* For which Reaſon *Cleanthes* was call'd another *Hercules*; for he was a moſt indefatigable Student, but very ſlow and dull; but he ſurmounted his want of Parts by Labour

and Induſtry; which occaſion'd *Timon* to give him a very ill Character.

What Bell-weather is that, that ſtruts along,
And fain would ſeem to head the gazing Throng?
Fondly conceited of his Eloquence;
Yet a meer Blockhead, without Wit or Sence?

And therefore when he was jeer'd and laugh'd at by his Fellow-Diſciples, who call'd him *Aſs* and *Dolt*, he took all patiently; ſaying no more, but that *he was able to bear all* Zeno's *Burthens.*

Another time being upbraided for being timorous; *Therefore it is*, ſaid he, *that I ſo ſeldom miſtake.* And preferring his own miſerable Life before the Plenty of the wealthy, he ſaid no more then this; *They toil at Tennis, and I dig hard for my Living.*

Sometimes as he was digging, he would be chiding himſelf; which *Ariſto* overhearing, *Who's that*, ſaid he, *thou art ſcolding withal? An old Fellow*, reply'd the other ſmiling, *that has grey Hairs, but no Wit.*

When it was told him, that *Arceſilaus*, neglected to do as became him; *Forbear*, ſaid he, *and do not blame the Man; for though*

though he talk againſt Duty, yet he upholds it in Deeds.

To one that ask'd him what Inſtructions he ſhould moſt frequently give his Son? He repeated that Verſe in *Euripides*;

Softly, there, ſoftly, gently tread——

To a certain *Lacedæmonian*, that aſſerted Labour to be a Felicity, falling into a loud Laughter, he cry'd out,

Sure ſome great Man from high Extraction ſprung.

Diſcourſing to a Young Man, he ask'd him, *Whether he underſtood him or no?* Who anſwering *Yes*: *Why then*, ſaid he, *do not I underſtand that thou doſt underſtand?*

When *Soſitheus* put the following *Sarcaſm* upon him in the Public Theatre,

Whom dull Cleanthes *Follies drive like Oxen.*

He never alter'd his Countenance nor his Geſture; which when the whole Pit took notice of, they applauded *Cleanthes*, and laugh'd at *Soſitheus*, as one that had ſpent

ſpent his Jeſt in vain. Whereupon, the other begging his Pardon for the Injury he had done him, he made Anſwer, That *'twould be ill done in him to take notice of a ſlight Injury, when* Hercules *and* Bacchus *were ſo frequently injur'd by the Poets.*

He compar'd the *Peripatetics* to Harps, which though they yielded ne'er ſo pleaſing a Sound, yet never heard themſelves.

It is reported, That as he was openly maintaining the Opinion of *Zeno*, that the Diſpoſition and Inclinations might be diſcover'd by the Shape and Form of the Party, certain abuſive Young Men brought him an old *Catamite*, that had been long worn out, and ask'd him what he thought of his Inclinations? Which he perceiving, after a ſhort Pauſe, bid the Fellow be gone; but as he was going, he fell a ſneezing; whereupon, he cry'd out, *Hold, I ſmell him now; he's a Raſcal.*

To one that upbraided him with his Old Age, *Truly*, ſaid he, *I am willing to depart; but then again, when I conſider my ſelf to be perfectly in Health, and that I am ſtill able to write and read, methinks I am as willing to ſtay yet a little longer.*

It is reported that he wrote down upon Potſherds and Blade-bones of Oxen, the Sayings of *Zeno*, for want of Money to

to buy Paper; and by this means he grew ſo famous, that though *Zeno* had ſeveral other Scholars, Men of great Parts and Learning, yet he was only thought worthy to ſucceed him in his School.

He left ſeveral moſt excellent Pieces behind him; as, his *Treatiſes* of *Time*; of *Zeno*'s *Phyſiology*, in two Volumes; *Expoſitions* of *Heraclitus*; Four Books of the *Senſes*; of *Art*; againſt *Democritus*; againſt *Ariſtarchus*; againſt *Erillus*; of *Natural Inclination*, two Volumes; *Antiquities*; of the *Gods*; of the *Gyants*; of *Marriage*; of a *Poet*; of *Offices*, three Books; of *Council*; of *Favour*; of *Exhortation*; of the *Virtues*; of the *Art of Love*; of *Honour*, of *Glory*; of *Ingenuity*; of *Gorgippus*; of *Malevolence*; of the *Mind*; of *Liberty*; of *Politicks*; of *Counſel*; of *Law*; of *Judicature*; of *Education*; of the *End*; of *Things Noble*; of *Actions* and *Buſineſs*; of *Regal Dominion*; *Sympoſiacs*; of *Friendſhip*; That the *Virtue of Men and Women is the ſame*; of *Sophiſtry in Wiſe Men*: of *Proverbs*, two Books; of *Pleaſure*; of *Property*; of *Ambiguity*; of *Logic*; of the *Moods* and *Predicaments*.

The manner of his Death was thus: It happen'd that his Gums ſwell'd, and began to putrifie; whereupon, the Phyſicians

ans order'd him to abſtain from Meat for two Days; which recover'd him ſo well again, that the Phyſicians allow'd him to eat what he pleas'd: But he was ſo far from making Uſe of that Liberty, that on the other ſide, he was reſolv'd to eat nothing at all; ſaying, *He was at the End of his Journey, 'twas to no purpoſe*; and ſo ſtarv'd himſelf to Death, after he had liv'd to *Zeno*'s Years; of which he had been Nineteen his Scholar. The manner of whoſe *Exit* occaſions the following Epigram of our own.

Cleanthes *I applaud; but Death much more,*
That would not force him to the Stygian *Shoar;*
For he was old and weak; nay more then ſo,
Death knew th' Old Man knew his own time to go.
Death therefore let him ſtay, till he believing
H' had liv'd too long, himſelf gave over living.

The

The LIFE of
SPHÆRUS.

SPHÆRUS the *Boſphorian*, was a Hearer of *Cleanthes* after *Zeno*'s Deceaſe; who, after he had made a conſiderable Progreſs in his Studies, went to *Alexandria*; where he made his Addreſſes to *Ptolomy Philopater*. At what time a Diſpute ariſing upon the Queſtion; Whether a wiſe man ever made any doubt of any Thing? and *Sphærus* maintaining, That no wiſe man could be deceiv'd; the King deſirous to convince him, caus'd certain Pomegranates made of Wax, to be ſet before him; with which when *Sphærus* was deluded, taking one upon his Trencher to eat it, the King cry'd out, That he had been led by the Noſe with an idle and falſe Imagination. To whom *Sphærus* made this ready Repartee; That he knew they were no Pomegranates; however 'twas probable they might be Pomegranates.

Being accus'd by *Mneſiſtratus*, for that he deny'd *Ptolomy* to be a King: he acknowledg'd the VVords, with this Proviſo,

viſo, if he were not wiſe; *For*, ſaid he, *if* Ptolomy *be ſuch a manner of Perſon, I ſhall ſay he is a King much more*.

He wrote ſeveral Pieces under ſeveral Titles: Of the *World*; of the *Elements of Seed*; of *Fortune*; of *Atoms*; againſt *Atoms* and *Idols*; of the *Senſes*; Upon the *Diſcourſes* of *Heraclitus*; of *Moral Inſtitutions*; of *Duty*; of *Natural Inclination*; of *Perturbations*; of *Regal Government*; of the *Lacedæmon*; of *Lycurgus* and *Socrates*; of *Law*; of *Divination*; of *Amorous Dialogues*; of the *Eretriac Philoſophers*; of *Things alike*; of *Definitions*; of *Habit*: of *Contradictions*; of *Riches*, *Honour*, *Death*; of the *Art of Logic*; of *Predicaments*, *Amphibologies*, and *Epiſtles*.

The

The LIFE of CHRYSIPPUS.

CHRYSIPPUS, the Son of *Apollonius*, of *Soli*, or rather *Tarſus*, (according to *Alexander*, in his *Succeſſions*) was the Diſciple of *Cleanthes*.

At firſt he taught Gentlemen to handle their Weapons; but after that, became the Diſciple of *Zeno*; or as *Diocles* reports of *Cleanthes* rather, whom he alſo forſook in his Life-time.

Nor was he a mean Perſon in *Philoſophy*, as being endu'd with profound Parts, and a moſt ſharp Wit; ſo that he differ'd from *Zeno* and *Cleanthes* himſelf in many things; to whom he would often ſay, that he only wanted the Doctrinal Part; for the Demonſtrative Part, he would find it out himſelf: Yet when he wrote againſt *Cleanthes*, would often check himſelf, and repeat the following Lines;

Were it another, I would boaſt my Art;
But to oppoſe Cleanthes, *breaks my Heart.*

He was ſo Famous a *Logician*, that many ſaid of him, *If the Gods wanted* Logic,

Logic, *they would make Use of none but his.* Nevertheless, though he abounded so much in Matter, yet was he not so read y at Expression; but that he was very laborious, his Writings testifie, to the Number of Seventy five Treatises. So voluminous in his Invention, that he wrote several times upon the same Subject; setting down whatever came into his Mind, and then making Alterations again; and beside all this, so full of Quotations, that having inserted the whole Tragedy of *Medea* by *Euripides*, into one of his Pieces, and another who had the Book in his Hand, was ask'd what he was reading? He reply'd, *Chrysippus's Medea. Apollodorus* the *Athenian* also going about to prove, that *Epicurus*, by the strength of his own Parts, had written much more then ever *Chrysippus* wrote, has this Expression; *For*, says he, *if any one should take out of* Chrysippus's *Works that which is none of his own, there would be a world of Blank Paper.* However, as *Diocles* reports, a certain Old Woman, who was either his Governess or his Nurse, assur'd several of his Friends, that he was wont to write five hundred Verses every Day. To all which *Hecato* adds, That he then fell to the Study of *Philosophy*, when he had spent all his Estate in the King's Service.

He

He was a little ſpare-Body'd Man, as appears by his Statue in the *Ceramicum*, where he is hardly to be ſeen for the Statue of the Horſeman that ſtands next him. Which was the Reaſon that *Carneades* call'd him * *Kryppippus*, inſtead of † *Chryſippus*. And when it was thrown in his Diſh, that he did not Exerciſe with the reſt, that were a great many, at *Ariſto*'s *Houſe*; *Marry*, ſaid he, *if I ſhould keep many Company, I ſhould ne're be a* Philoſopher. To *Cleanthes* his *Logic* lying before him, and full of little *Sophiſms*, he us'd this Expreſſion by way of *Proſopopœa*, *Forbear*, ſaid he, *to entice a Young Man from more weighty Thoughts.* Moreover, if any Perſon came to ask him a Queſtion, he always endeavour'd to ſatisfie in private the beſt he could; but when he ſaw a Crowd coming to him, then he would preſently fall a repeating thoſe Verſes of *Euripides* in his *Oreſtes*.

* *Or hidden by the Horſe.*
† *Golden Horſe*

Couſin, I know th'art troubl'd at the ſight;
Yet lay thy Paſſion by, while thou art ſober.

When he drank hard, he lay very quiet, but that he would be always moving his Thighs; which the Servant-Maid obſerving,

ſerving, was wont to ſay, That never any Part of *Chryſippus* was fuddl'd but his Hips.

On the other ſide, he had ſuch an invincible high Conceit of himſelf, that being ask'd by a certain Perſon, Whom he ſhould make Uſe of as a Tutor for his Son? *My ſelf*, ſaid he; *for if I thought that any other Man excell'd me in* Philoſophy, *I would my ſelf become his Scholar.* And therefore it was ſaid of him,

He's the wiſe Man, but ſhadows all the reſt
Of that ſame Thing, for which they ſo conteſt.

And again,

Wer't not but that Chryſippus's *Renown*
Upholds it, ſoon the Stoa *would fall down.*

At length, when *Arceſilaus* and *Lacydes* came into the *Academy*, he aſſociated with *Them.* For which Reaſon, contrary to Cuſtom, he labour'd in Defence of it; and in his Diſputes of *Magnitude* and *Multitude*,

Multitude, made Uſe of the Arguments of the *Academics*.

At length as he was buſily employ'd in the *Odeion*, a Public Place in *Athens* (as *Hermippus* reports) he was invited by his Scholars, to a Sacrifice; at what time, upon his drinking of new ſweet Wine, he was taken with a Dizzineſs in his Head, and the Fifth day after, expir'd, in the Twenty third *Olympiad*, after he had liv'd Seventy three Years.

Fuddl'd Chryſippus *a Vertigo took:*
What car'd he then for Stoa *or his Book?*
For Country or for Soul? All went to rack;
So, to th' Abyſs he pac'd the common Track.

Some ſay, he expir'd in an exceſſive Fit of Laughter; for that ſeeing an Aſs eat Figs, he bid his old Woman give him ſome new Wine to his Meat: Which when the Aſs tipp'd with that Freedom as he did, it put him into ſuch an extream Laughter, that he expir'd in the midſt of his Mirth.

He ſeem'd to have been a great Contemner of other Men; for that of all his numerous Volumes, he never made the

leaſt Dedication to any Prince; contenting himſelf only with the Society of a little Old Woman; as *Demetrius* records of him in his *Homonyma*.

Alſo when *Demetrius* ſent to *Cleanthes* an Invitation, either to come to him himſelf, or ſend another, *Sphærus* was ſent; for that *Chryſippus* refus'd to go. But aſſociating with himſelf his Siſters Sons, *Ariſtocreon* and *Philocrates*, with a handſom Train of other Diſciples, he was the firſt that preſum'd to teach in the *Lycæum* in the open Ayr; as the foremention'd *Demetrius* teſtifies.

There was alſo another *Chryſippus*, a *Gnidian*, and a *Phyſician*, by whom *Eraſiſtratus* acknowledges, that he profited very much: And another, who was Son to the former, and *Phyſician* to *Ptolomy*; who upon an Accuſation brought againſt him, was firſt ignominiouſly whipp'd, and then put to Death. Another, that was the Diſciple of *Eraſiſtratus*; and one more that was a Writer of *Georgies*.

But now to return to our *Philoſopher*, he was wont to put ſuch Arguments as theſe upon ſeveral Perſons.

He

He that divulges the Sacred Myſteries to Prophane Perſons, is himſelf impious; but *Hierophantus* diſcloſes the Sacred Myſteries to thoſe that are not initiated; therefore *Hierophantus* is an impious Perſon.

Again, What is not in the City, is neither at home in the Houſe; but there is ne'r a Well in the City; therefore not in the Houſe.

Again, There is a certain Thing call'd a Head; but thou haſt not that Thing; therefore thou haſt ne'r a Head.

In like manner, He that is at *Megara*, is not at *Athens*; but there is a Man at *Megara*; therefore there is no Man at *Athens*.

In like manner; What a man ſpeaks, paſſes through his Mouth; but he ſpeaks *Cart*; therefore a *Cart* paſſes through his Mouth.

Laſtly, What thou didſt never loſe, that thou haſt; thou never didſt loſe Horns; therefore thou haſt Horns.

Moreover, there are not wanting ſome that foully beſpatter *Chryſippus*, and tax him for having written many things obſcenely: For that in his Hiſtory of the Ancient *Naturaliſts*, he feigns many ſcu-

rilous things of *Juno* and *Jupiter*; reciting in ſix hundred Verſes thoſe things which no other then a foul-mouth'd Perſon would have utter'd; fitter for a Brothel-Houſe, then to be ſpoken of the Gods; though he applauds it for a Natural Allegory: For which Reaſon it was left out by thoſe that collected the Catalogues of Books in thoſe Times; for that neither *Polemo*, nor *Hypſicrates*, nor *Antigonus*, make any mention of it.

That in his *Common-wealth* he allows a Community between Mothers, Daughters and Sons.

And that he vents the ſame Paradoxes in his *Treatiſe of thoſe Things which are to be preferr'd for their own ſakes.*

That in his Book of the *Law*, he allows and exhorts People to eat their Dead.

In his Second Book of *Livelihood* and *Trade*, endeavouring to find out a way, how a Wiſe Man might deal in the World, and to what end he might be admitted to ſeek after Gain. If for the ſake of a Livelihood, ſays he, Life is an indifferent thing. If for Pleaſure's ſake, that is alſo an indifferent thing: If for Virtue's ſake, that alone is ſufficient to render Life happy. Beſides, the ways of gaining are very ridiculous; for if a Man be ſup-

ply'd

ply'd by his Prince, he muſt creep and cringe for it; if he accept from his Friend, his own Friendſhip is bought; if he gain by his Wiſdom, that alſo becomes Mercenary: And theſe are the Extravagancies which they lay to his Charge.

Now then to give a Catalogue of his Works, which are highly eſteem'd; among others, we find 'em number'd up in this Order; *Logical Topics*; *Logical Queſtions*; *Philoſophical Queſtions*; *Philoſophical Conſiderations*; *Logical Terminations*; Six Books to *Metrodorus*; of *Logical Names*; his *Art of Logic* againſt *Zeno*. To *Ariſtagorus*; of *conjoyn'd Probabilities*, to *Dioſcorides*.

The firſt *Syntaxis*; Of *Logical Moods*, *relating to Things*: of *Enunciates*: of *Compound Enunciates*: of *Connex'd Propoſitions* to *Athenades*: of *Negations*, to *Ariſtagoras*: of *Predicables*, to *Athenodorus*: of *Things according to Privation*, to *Thearus*: of the *Beſt Enunciates*, to *Dio*: of the *Difference of Indefinites*: of *Things ſpoken according to Time*; in Two Books: of *Perfect Enunciates*, in Two Books: of *Truth disjoyn'd*, to *Gorgippides*: of *Truth conjoyn'd*, to the ſame Perſon; in Four

of *Consequences:* of the *Number Three:* of *Possibles*, to *Clitus*; in Four Books: of *Significations*, to *Philo*; one Book: *What Things are false*; in one Book.

The Second *Syntax:* of *Precepts*; Two Books: of *Interrogations*; in Two Books: of *Answers*; in Four Books An *Epitome of Answers*; in one Book: of *Questions* again; Two Books: of *Answers*, in One Book:

The Third *Syntax.* Of the *Predicaments*; to *Metrodorus*, in Ten Books: of *Right and Crooked Lines*, to *Philanthus*: of *Conjunctions*, to *Apollodorus*: of the *Predicaments*, to *Pasylus*, in Four Books.

The Fourth *Syntax.* Of the *Five Cases*, in one Book: of *Enunciates defin'd according to the Subject*; in one Book: of *Appellatives:* of *Explanation*, to *Stesagoras*, in Two Books: A *Logical Argument concerning Words*; *and Speech, which consists of Words.*

The First *Syntaxis.* Of single and compound *Enunciates*, in Six Books: of Expressions to *Sosigenes* and *Alexander*, in Five Books: of the Inequality of *Words*, to *Dio*, in Four Books: of some Questions: of *Solœcisms*, one Book: *Solœcizing* Orations, to *Dionysius*: of Orations contrary to Custom;

Cuſtom: Readings, to *Dionyſius*.

The Second *Syntax*. Of the Elements of Speech; five Books: Of the Order of Words in thoſe things which are ſpoken: Of the Order and Elements of thoſe things that are ſpoken; to *Philip*, in Three Books, Of the Elements, to *Nicias*; one Book: of what may be ſaid in reference to other things.

The Third *Syntax*. Againſt thoſe that never divide: of Ambiguities, one Book: of the Connexion of Tropic Amphibology: An Anſwer to *Panthoedus* concerning Ambiguities: of Introduction to Ambiguities, in Five Books: An Epitome of Ambiguities, to *Epicrates*: Additions to the Introduction of Ambiguities: Logical Places for Orations and Tropes.

The Firſt *Syntax*. The Art of weaving Orations and Tropes, to *Dioſcorides*: of Orations, three Books: Of the Stability of the Moods, in two Books, to *Steſagoras*: A Compariſon between Tropical *Enunciates*, in one Book: Of reciprocal and conjoyn'd Orations, in one Book, to *Agatho*: of conſequent Problems, in one Book: of Concluſions, to *Ariſtagoras*, in one Book: That the ſame Oration may conſiſt of ſeveral Moods. An Anſwer

ſwer to them that aver the ſame Oration may be Syllogiſtical, and not Syllogiſtical: An Anſwer to the Objections againſt Syllogiſtical Solutions: An Anſwer to *Philo*: Of Tropes, to *Timoſtratus*: *Logic* conjoyn'd, to *Timocrates* and *Philomathes*: Of Orationsand Tropicks, one Book.

The Second *Syntax*. Of concluding Orations, to *Zeno*, in one Book: of primary Sillogiſms wanting Demonſtration, to *Zeno*; one Book: of the Solution of Sillogiſms, one Book: of Fallacious Orations, to *Paſylus*: Of the Speculations of Syllogiſms, Of Introductory Sillogiſms, in Anſwer to *Zeno*, in three Books: Of the falſe Figures of Sillogiſms: Sillogiſtical Orations by way of *Analyſis*, in ſuch as wanted Demonſtration, that is, Tropical Queſtions, to *Zeno* & *Philomathes*.

The Third *Syntax*. Of incident Orations, to *Athenades*: In Anſwer to the Conjunctives of *Amenius*.

The Fourth *Syntax*. Of *Hypotheſes*, to *Meleager*: Hypothetical Orations, relating to Introduction; Hypothetical Speculations, falſly ſuperſcrib'd to *Alexander*: Of Expoſitions, to *Leodamus*.

The Fifth *Syntax*. Of Introduction to Falſhood: of Fallacy, to *Ariſtocreon*: In anſwer to thoſe, who believe True and Falſe

False to be the same thing, In answer to those that analize a false Oration by way of Division, to *Aristocreon:* Two Demonstrations that Infinities cannot be divided: An Answer to the Objections to the Divisions of *Infinite*: of the Solution of false Oration, to *Aristocreon*: A Solution of *Hedyllus Hypotheses's*, to *Aristocreon* and *Apellas*.

The Seventh *Syntax*. In answer to those that affirm a false Oration has false Assertions: of Negation, to *Aristocreon:* Negative Orations, to *Gymnasius*: of pitiful Oratory, to *Stesagoras*: of Orations against Suppositions, and of Quiescents: of Involv'd, to *Aristobulus*: of Latent, to *Athenades*.

The Eighth *Syntax*. Of *Profitable*, to *Menacrates:* of Orations consisting of Infinite and Finite, to *Pasylus:* of the Argument call'd *Outis*, to *Epicrates*.

The Ninth *Syntax*. Of *Sophisms*, to *Heraclides* and *Pollis*: of ambiguous Logical Orations, in five Books, to *Dioscorides:* In answer to the Art of *Arcesilaus*, to *Spherus*.

The Tenth *Syntax*. Against Custom, to *Metrodorus*: of Custom, to *Gorgippides*: Logical *Places*, which contain the

the four Differences, and Logical Queſtions here & there diſpers'd, not reduc'd into one Body: Thirty nine Queſtions concerning *Enunciates:* In all, Three Hundred and Ten Logical Treatiſes.

His Moral Treatiſes were reduc'd under ſeveral *Syntaxes:*

Of which, the Firſt contain'd, A Deſcription of Reaſon; Moral Queſtions; Probable Queſtions; Definitions of Facetious; Definition of Ruſticity and Homlineſs of Style; Middle Definitions; Generical Definitions; and Definitions in ſeveral Arts.

The Second *Syntax* contain'd a Treatiſe of Similar Things, and of Definitions, to *Metrodorus*, in ſeven Books.

The Third *Syntax* comprehended an Enumeration of bad Obiections againſt Definitions; Probabilities for Definitions; of *Species* and *Genus*; of Diviſions of Contraries; of Probables, relating to to Definitions, *Genus's* and *Species's.*

The Fourth *Syntax.* Of Etymology.

The Fifth *Syntax.* Of Proverbs, of Poems; What Uſe to be made of Poems; Againſt Critics; Moral *Places:* For all manner of Oration, Arts and Vertues; of Utterance and Thinking; of Thoughts; of Doubting; An Anſwer to the Aſſertion, That a Wiſe Man never doubts; of Appre-

Apprehenſion, Knowledge and Ignorance; of Speech; of the Uſe of Speech; of Logic; of the Objections againſt Logic; of Rhetoric; of Habitude; of Diligence and Sloth; Of the Difference of Virtues; That the Virtues are equal; of the Virtues, to *Potis*; Moral *Places*; of Good and Evil; of Honeſty, Honour, and Pleaſure; That Virtue is not the End; That Virtue is not the chiefly ſought for Good; Of what Things are fit to be ſpoken.

FINIS.